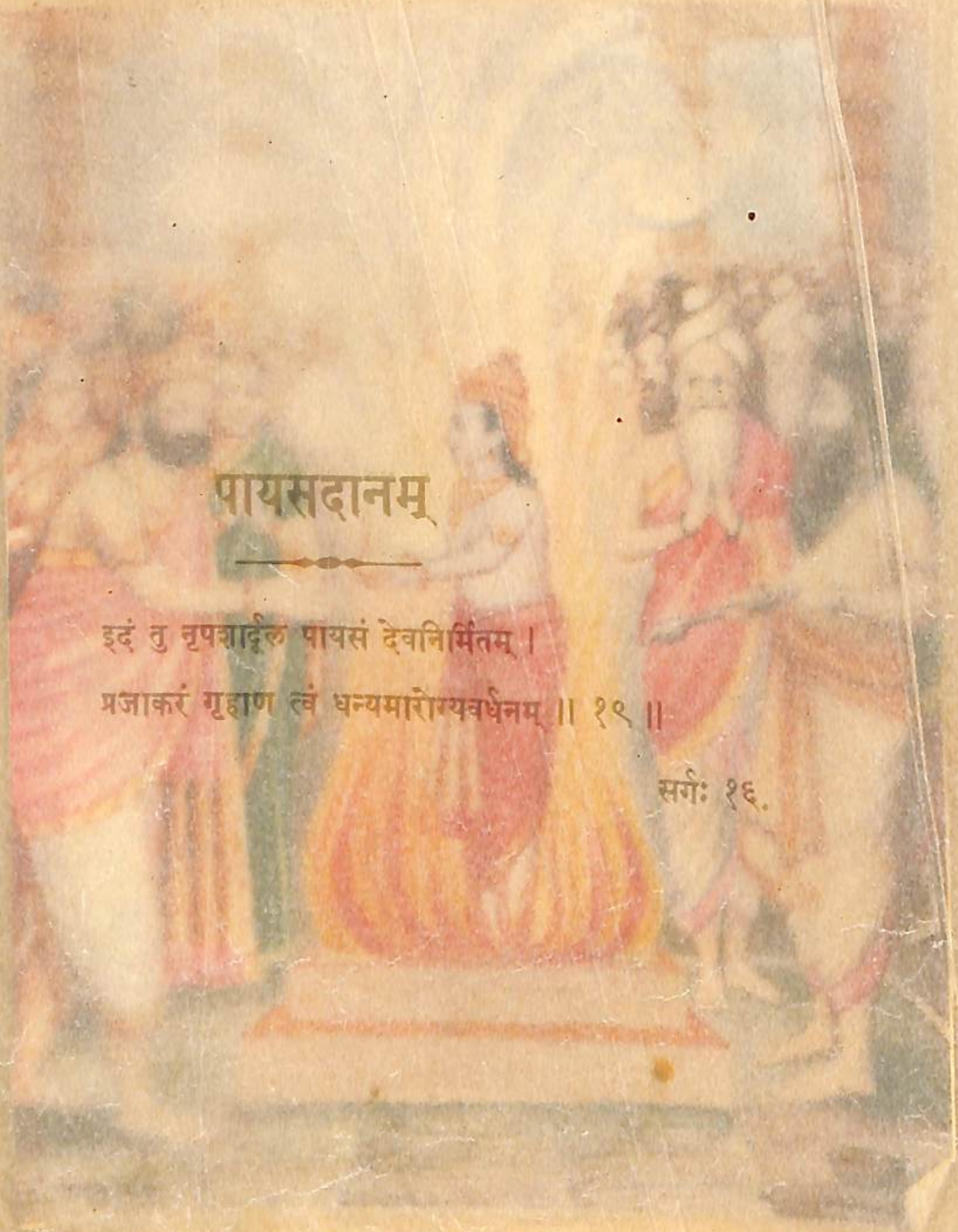
Kishkindha = Kanda

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Taled Ramayian

Pub = 1912



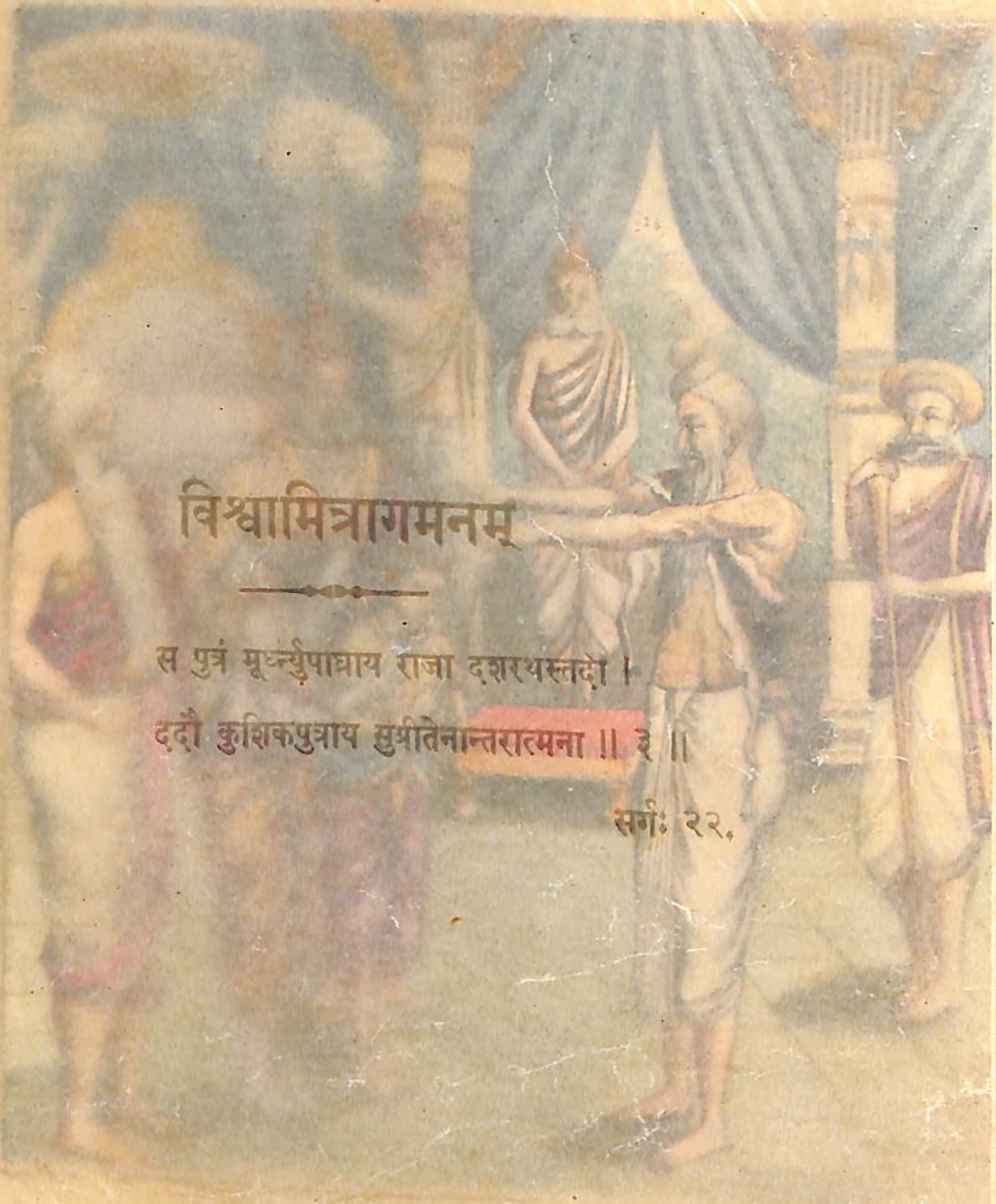
पायसदानम्

इदं तु नृपशार्दूल पायसं देवनिर्मितम् ।
प्रजाकरं गृहाण त्वं धन्यमारोग्यवर्धनम् ॥ १९ ॥

सर्गः १६.

HOW THE CELESTIAL FOOD WAS OBTAINED

Dasharatha began the Putra Kâmeshti Sacrifice, making Rishyashringa the chief sacrificer, as ordered by Vasishtha. On the last day of the sacrifice a spirit of a blue colour issued from out the altar, and presented Dasharatha with a mess of pottage, which the King distributed amongst his three Queens. After partaking of the Celestial Food, in due time Kausalyâ bore Râma, Kaikeyî bore Bharata and Sumitrâ gave birth to twin sons, Lakshmaṇa and Shatrughna. The young princes were taught, in due course, all kinds of lore by Vasishtha.



विश्वामित्रागमनम्

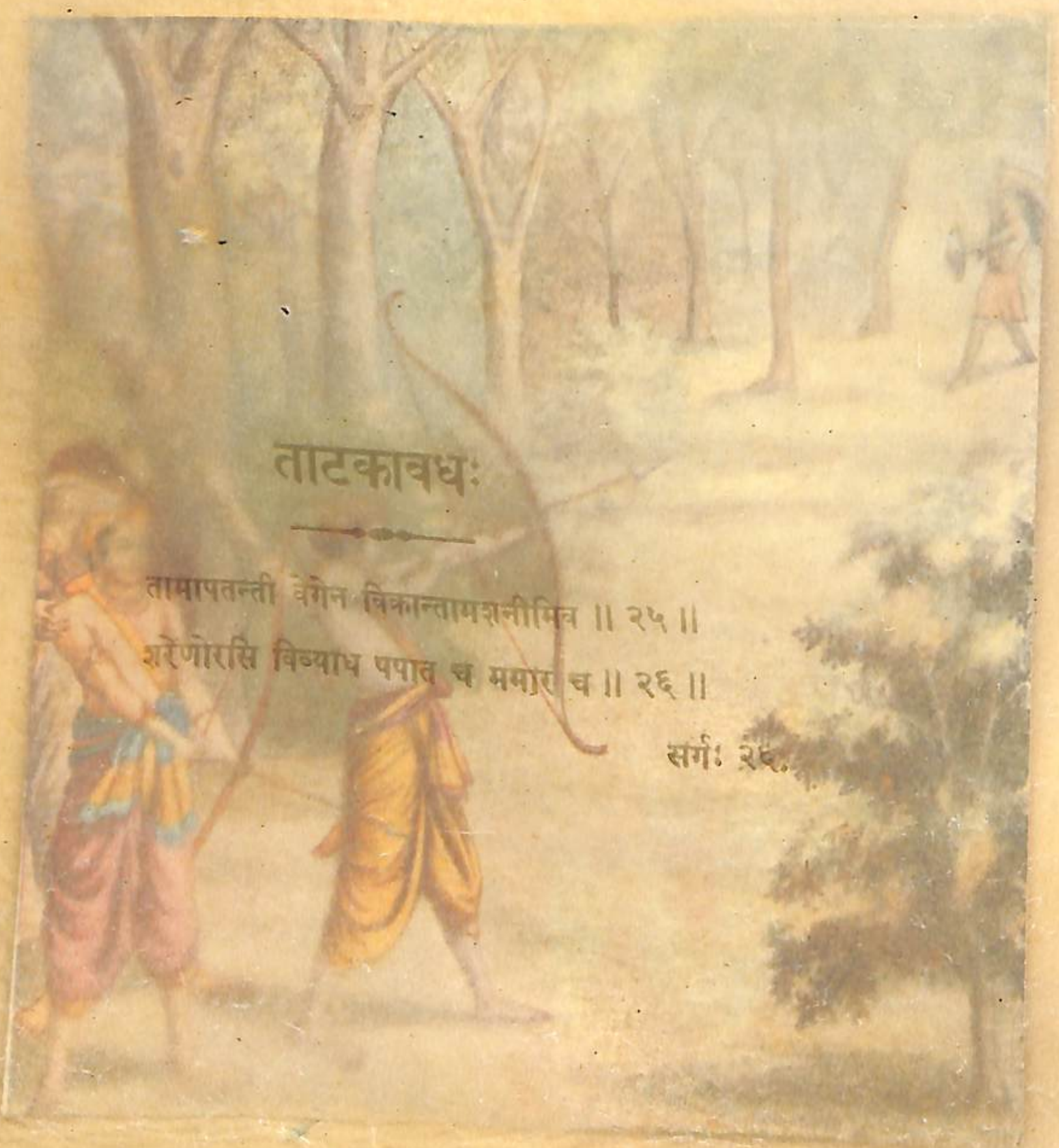
स पुत्रं मूर्ध्न्युपाघ्राय राजा दशरथस्तदा ।

ददौ कुशिकपुत्राय सुप्रीतेनान्तरात्मना ॥ ३ ॥

सर्गः २२.

THE ARRIVAL OF THE SAGE VISHVÂMITRA

There was a certain sage named Vishvâmitra, proficient in archery. He was often disturbed while sacrificing by two demons, Mârîcha and Subâhu. With the intention of finding some remedy for this, he went to king Dasharatha and asked him to send with him to his abode the young prince Râma, to protect him from molestation during his religious duties. The king at first hesitated, as he thought his son too young to leave his home, but afterwards consented to let him go. With Râma went his brother Lakshmaṇa. Vishvâmitra taught them all kinds of lore, and made them proficient in the use of arms.



ताटकावधः

तामापतन्ती वेगेन विक्रान्तामशनीमिव ॥ २५ ॥
शरेणोरसि विव्याध पपात च ममार च ॥ २६ ॥

सर्गः २६

THE SLAYING OF TÂTAKÂ

To reach the hermitage of Vishvâmitra, one had to pass through the forest where the evil spirit Tâtakâ lived. She too entered the hermitages of sages and molested them. Vishvâmitra ordered Râma to kill Tâtakâ. He hesitated to kill a woman, but reflecting that it was the order of his preceptor and that it was his duty as a Kshatriya (one belonging to the Warrior Caste) to punish the wicked, he shot Tâtakâ dead with a single arrow.


Balasaheb
1912

HOW RISHYASHRINGA WAS BROUGHT TO AYODHYÂ

Dasharatha, king of Ayodhyâ, had no children. He consulted the saint Vasishtha how to cure his barrenness, and Vasishtha advised him to call in a sage named Rishyashringa, and to induce him to perform the Putra Kâmeshti Sacrifice (the sacrifice for begetting a son). So Dasharatha sent some courtesans, who by their wiles tempted Rishyashringa to follow them to Ayodhyâ. There Dasharatha married him to his daughter Shântâ, and made ready for the sacrifice.

HOW THE YOUNG PRINCES OVERCAME THE DEMONS

Vishvâmitra on reaching his hermitage accompanied by his two young pupils, made ready once more to offer his accustomed sacrifice. But hardly had he started, when Mârîcha and Subâhu, with all the demon hosts, began to assail him. Râma, however, slew Subâhu, and with a single arrow smote Mârîcha and hurled him afar off into the ocean. The rest of the evil spirits thereupon took to their heels. The sage praised the brothers for having rid them of their assailants, and showered blessings upon them.


Balasaheb
1911

HOW PARASHURÂMA WAS HUMBLED

The party started for Ayodhyâ after the marriage. On the way they met Parashurâma, who was the son of the sage Jamadagni, and who had formerly destroyed thousands of Kshatriyas. He was angry with Râma for breaking the bow of his preceptor Shiva. He handed the bow of Vishnu, which he possessed, to Râma, and told him to bend it, with a threat of punishment if he were unable to do so. Dasharatha, being frightened, begged Parashurâma to forgive his son, and Vasishtha and other sages begged him not to be angry. But Râma drew the string of bow of Vishnu, and fitting an arrow to it, prepared to discharge it. Parashurâma's pride was humbled at the sight of this exploit of Râma and he left the place. Dasharatha too went to Ayodhyâ with his men.



अहल्योद्धारः

पाद्यमर्घ्यं तथातिथ्यं चकार सुसमाहिता ।
प्रतिजग्राह काकुत्स्थो विधिदृष्टेन कर्मणा ॥ १८ ॥

सर्गः ४९,

HOW AHALYÂ WAS RELEASED FROM HER CURSE

Thereupon Râma entered the hermitage where Ahalyâ was lying, and lo! Ahalyâ came to life again on the instant, and saluted and worshipped Râma. Râma and Lakshmaṇa were surprised to see her lustrous beauty. Afterwards Râma and Lakshmaṇa with Vishvâmitra proceeded to the Capital of Janaka and visited the king.



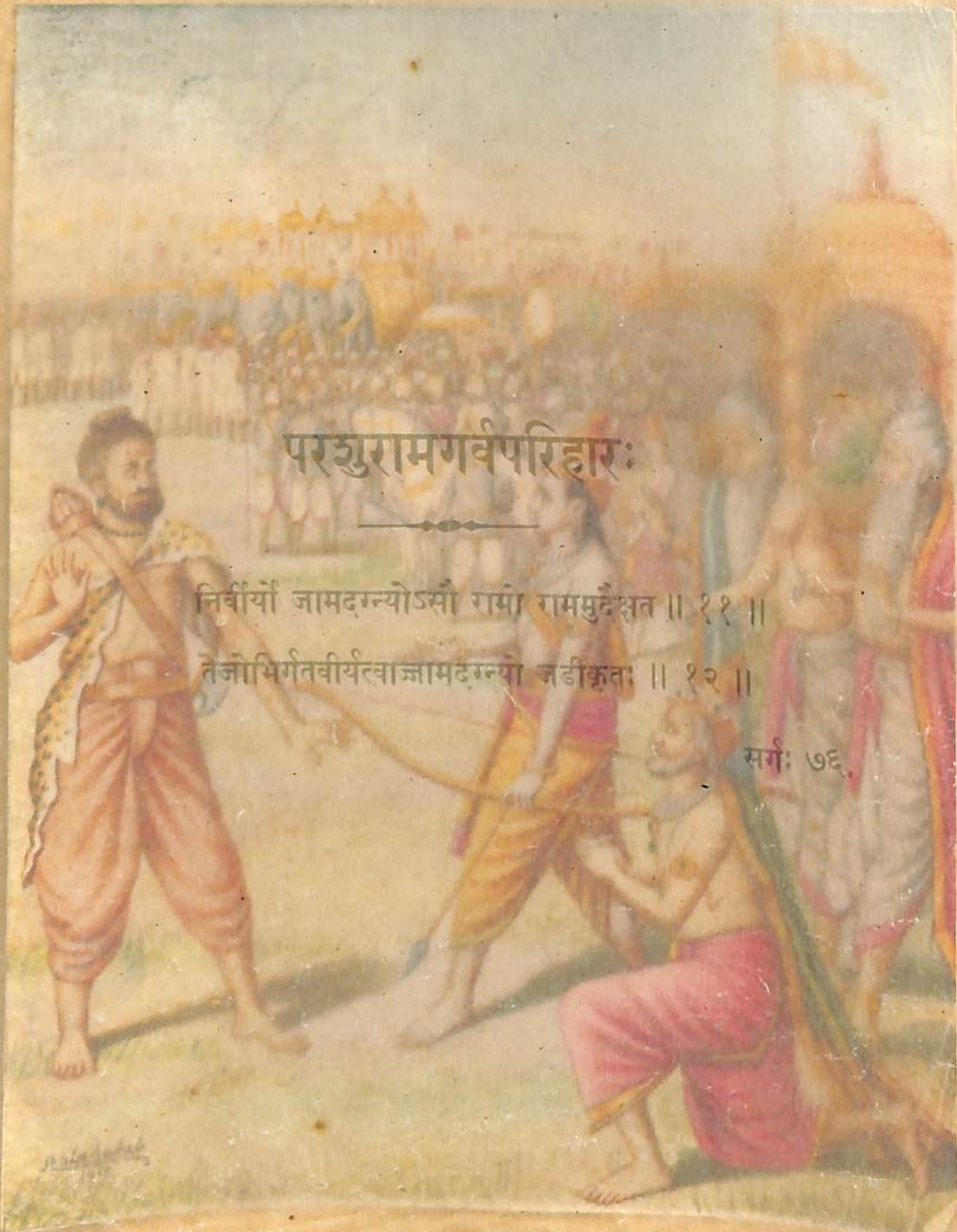
शिवधनुर्भंगः

आरोपयित्वा मौर्वीं च पूरयामास तद्धनुः ।
तद्बभञ्ज धनुर्मध्ये नरश्रेष्ठो महायशाः ॥ १७ ॥

सर्गः ६७.

THE BREAKING OF THE BOW

Vishvâmitra imparted to Janaka the wish of Râma to see the Bow of Shiva. Janaka brought the mighty bow in its case and said " I have promised to give Sîtâ in marriage to him, who can bend and wield the bow. Râma may try his fortune if he likes." At the order of Vishvâmitra, Râma drew the bow-string so far that the bow burst asunder in the presence of thousands of knights and ladies. Janaka then sent a messenger to Ayodhyâ and brought Dasharatha with his retinue, and married his and his brother's daughters to the four sons of Dasharatha.



परशुरामगर्वपरिहारः

निर्वीर्यो जामदग्न्योऽसौ रामो राममुदैक्षत ॥ ११ ॥

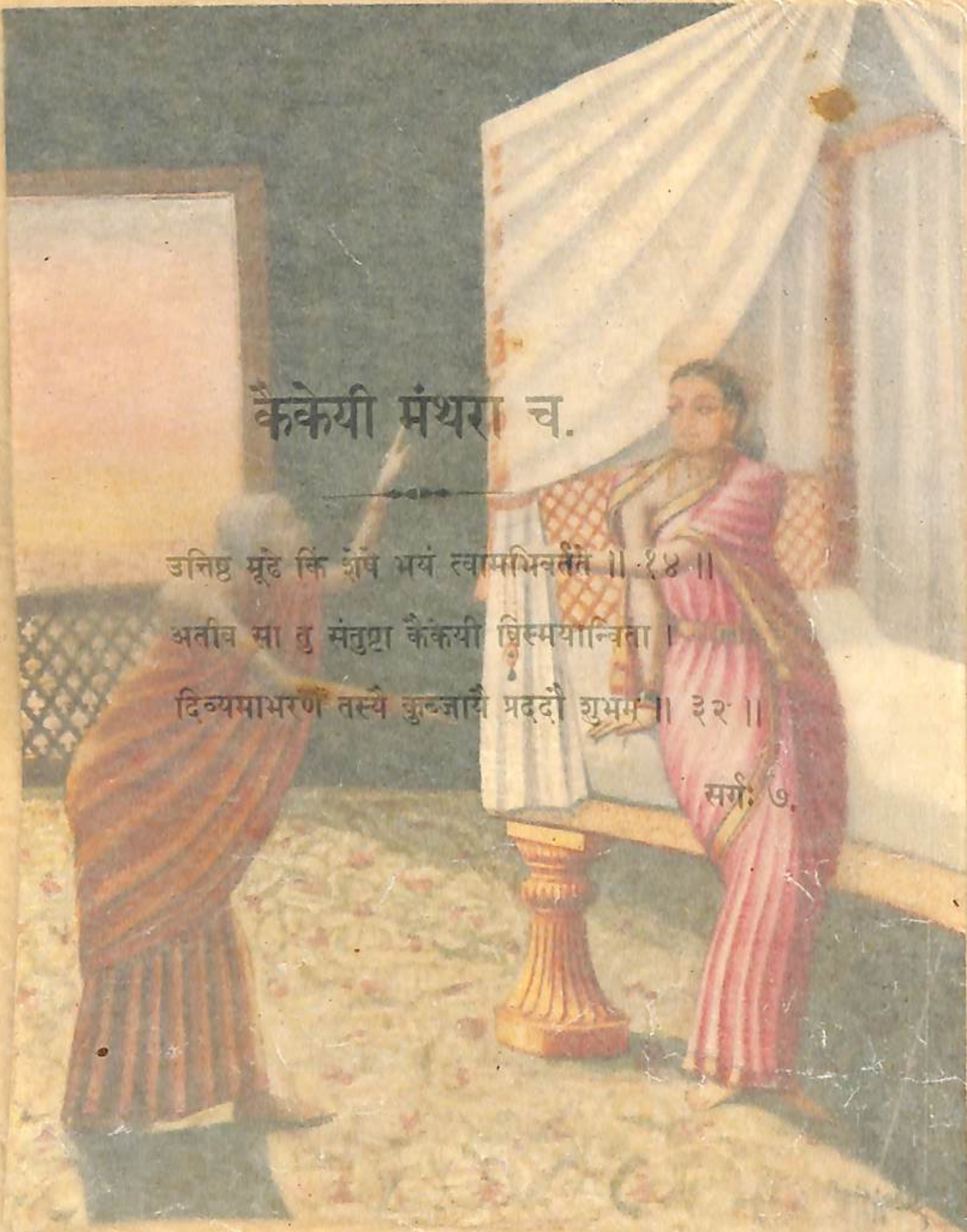
तेजोभिर्गतवीर्यत्वाज्जामदग्न्यो जडीकृतः ॥ १२ ॥

सर्गः ७६.

AYODHYÂ-KÂNDA II.

AYODHYÂ-KÂNDA II.

CONTENTS



कैकेयी मंथरा च.

उत्तिष्ठ मूढे किं शेषे भयं त्वामभिवर्तते ॥ १४ ॥

अतीव सा तु संतुष्टा कैकेयी विस्मयान्विता ।

दिव्यमाभरणं तस्यै कुब्जायै प्रददौ शुभम् ॥ ३२ ॥

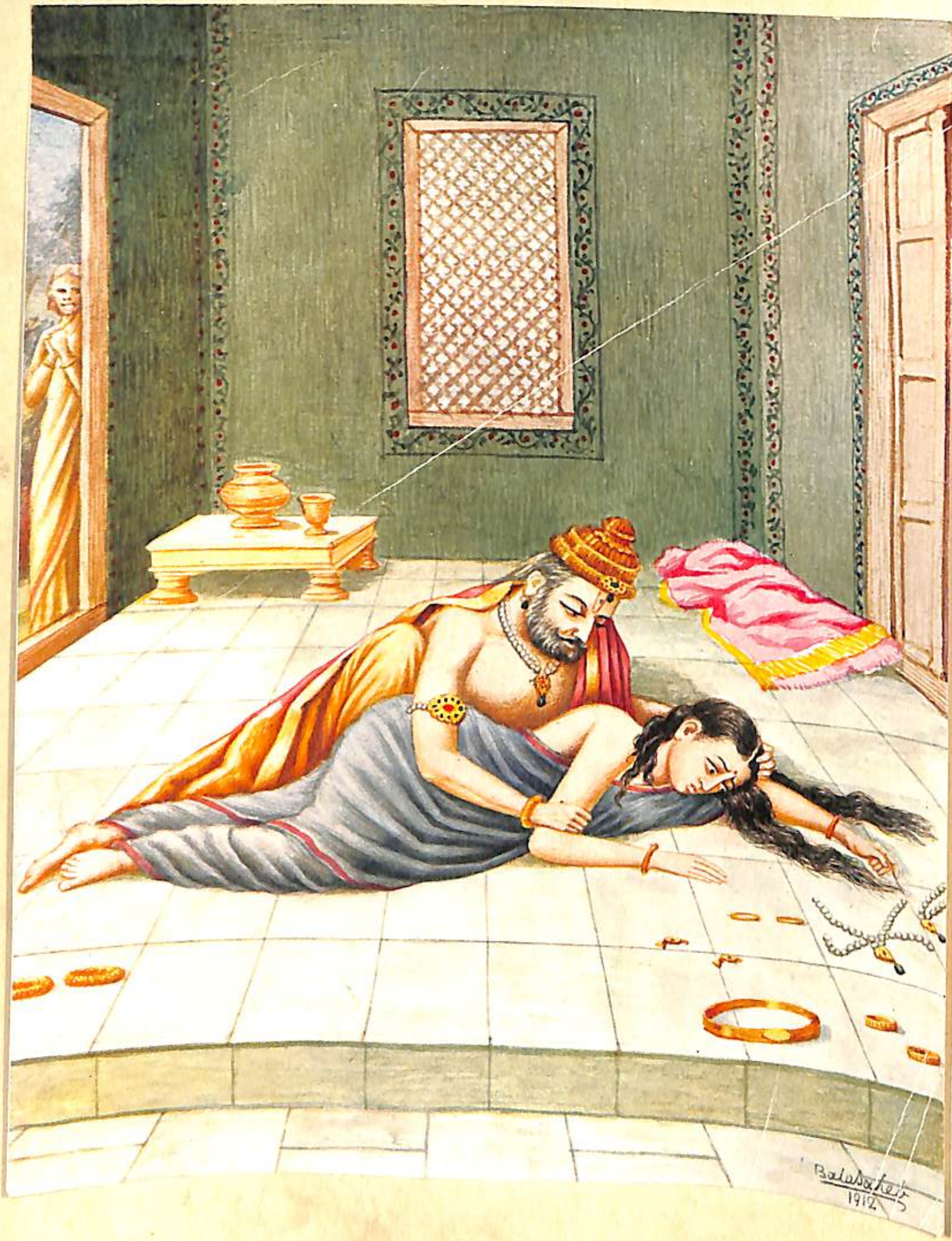
सर्गः ७.

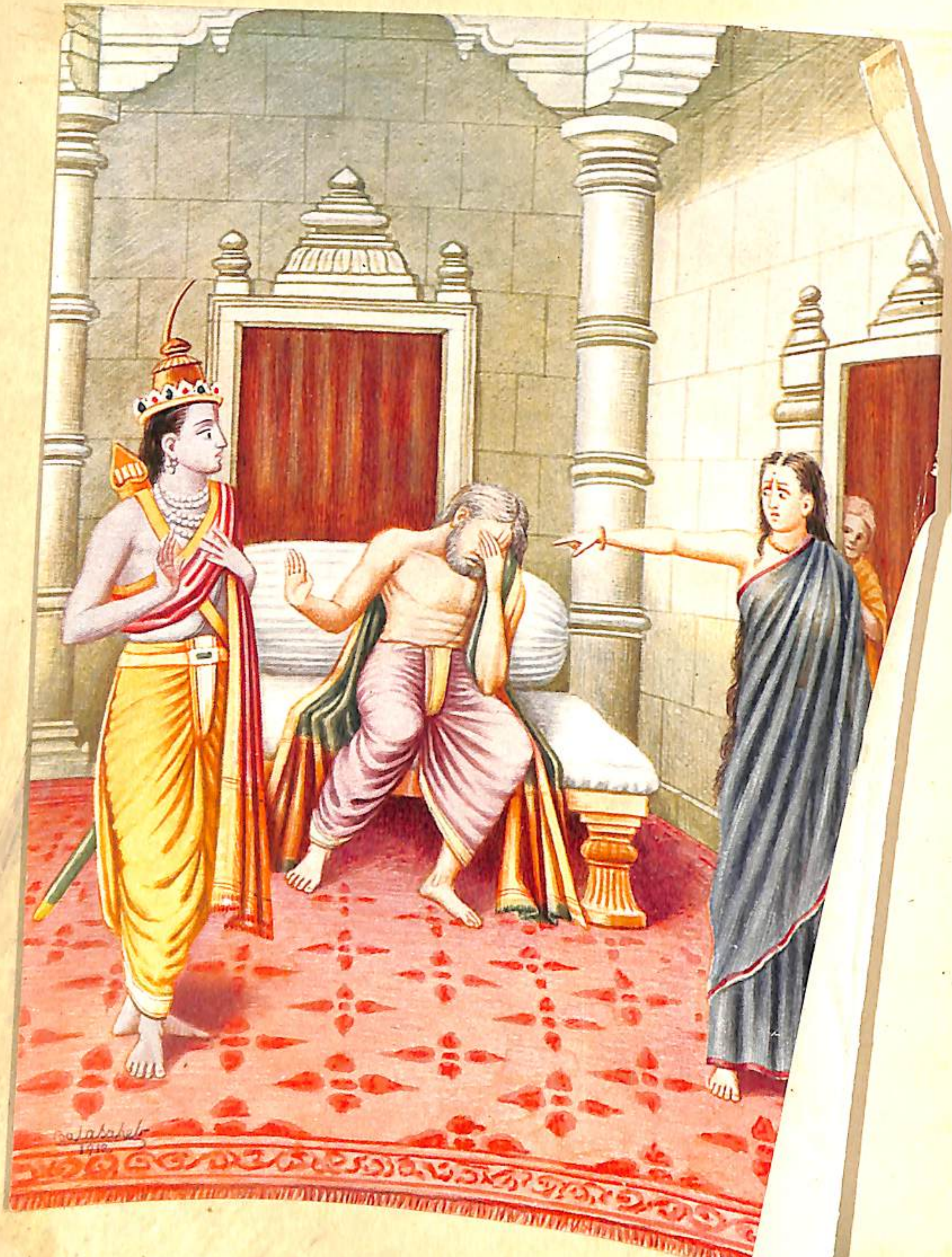
KAIKEYÎ AND MANTHARÂ

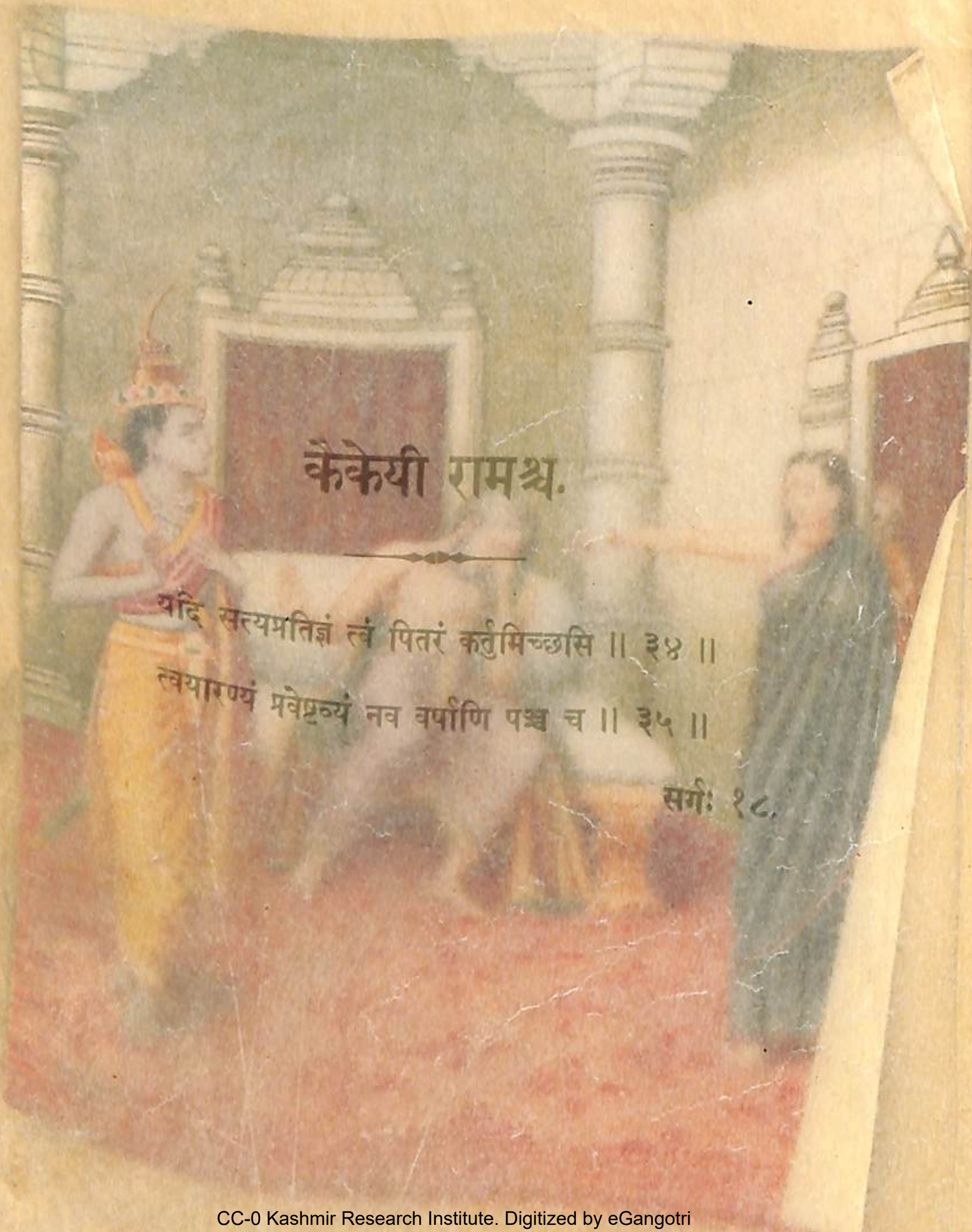
After they had returned to Ayodhyâ, Bharata, being invited by his maternal uncle, went to his place accompanied by Shatrughna.

Dasharatha, who appreciated the worthiness of Râma, intended to crown him Prince, and made preparations for the same. The whole city was decorated to celebrate the festivity.

But Kaikeyî's maid Mantharâ was greatly jealous at this, and she hastened to her mistress and said, "Why are you sitting thus idly? If Râma is crowned, you are a ruined woman. You must strive for the welfare of your own son." Kaikeyî was immensely delighted when she heard Râma was to be crowned, as she loved him more than her own son Bharata. As a reward for her good news, she offered her maid the necklace of jewels which she wore. But not only did the wicked hag refuse to take it, but she even persuaded Kaikeyî by various arguments to force the king to banish Râma to the forest and to bestow the kingdom upon her own son Bharata.







कैकेयी रामश्च.

यदि सत्यप्रतिज्ञं त्वं पितरं कर्तुमिच्छसि ॥ ३४ ॥
त्वयारण्यं प्रवेष्टव्यं नव वर्षाणि पञ्च च ॥ ३५ ॥

सर्गः १८.

KAIKEYÎ AND RÂMA

Râma came in obedience to the summons of Kaikeyî, and there he saw the sad King and the angry Queen, which astonished as well as grieved him. He asked Kaikeyî why the king was angry and why he would not speak. " The king is not angry," she replied, " but he is ashamed of letting you know what he has promised me. You must release him from his pledge." " I am ready to do anything whatsoever for my royal father," said Râma, " but I beg that he should speak to me." Upon this the king exclaimed, " This wicked woman has ensnared me by a trick, and it is her wish that you should go to live in the forest. But in spite of this you may take my crown from me if you wish." " In compliance with the boon given to me by the King " retorted Kaikeyî, " if you do not banish yourself and if Bharata does not become king, the king your father will go to Hell." " I shall start for the forest at this very moment," replied Râma.



कौसल्यालक्ष्मणसान्त्वनम्.

प्रसादये त्वां शिरसा गन्तुमिच्छाम्यहं वनम् ॥ ३० ॥

सर्गः २१.

HOW KAUSALYÂ AND LAKSHMAṆA WERE APPEASED

Afterwards Râma, in order to ask the permission of his mother Kausalyâ, repaired to her apartments, where he found her engaged in offering burnt offerings for the purpose of averting the evil influence of certain inauspicious stars. Râma asked her there to allow him to go to the forest. This sudden resolve on the part of Râma at such a time deeply afflicted the heart of the poor mother, and she tried hard to induce him not to leave her, but in vain. Râma consoled her as best as he could and promised her for certain to return in fourteen years.

Lakshmaṇa was very wroth to hear that Râma was going to the forest, and asked his brother's permission to slay all who opposed him with his sword, and to place him on the throne. But Râma caught hold of his hand and dissuaded him from committing so dreadful a deed and at last calmed him by granting him permission to accompany him to the forest.



सीतासान्त्वनम्

स मामनादाय वनं न त्वं प्रस्थितुमर्हसि ॥ १० ॥

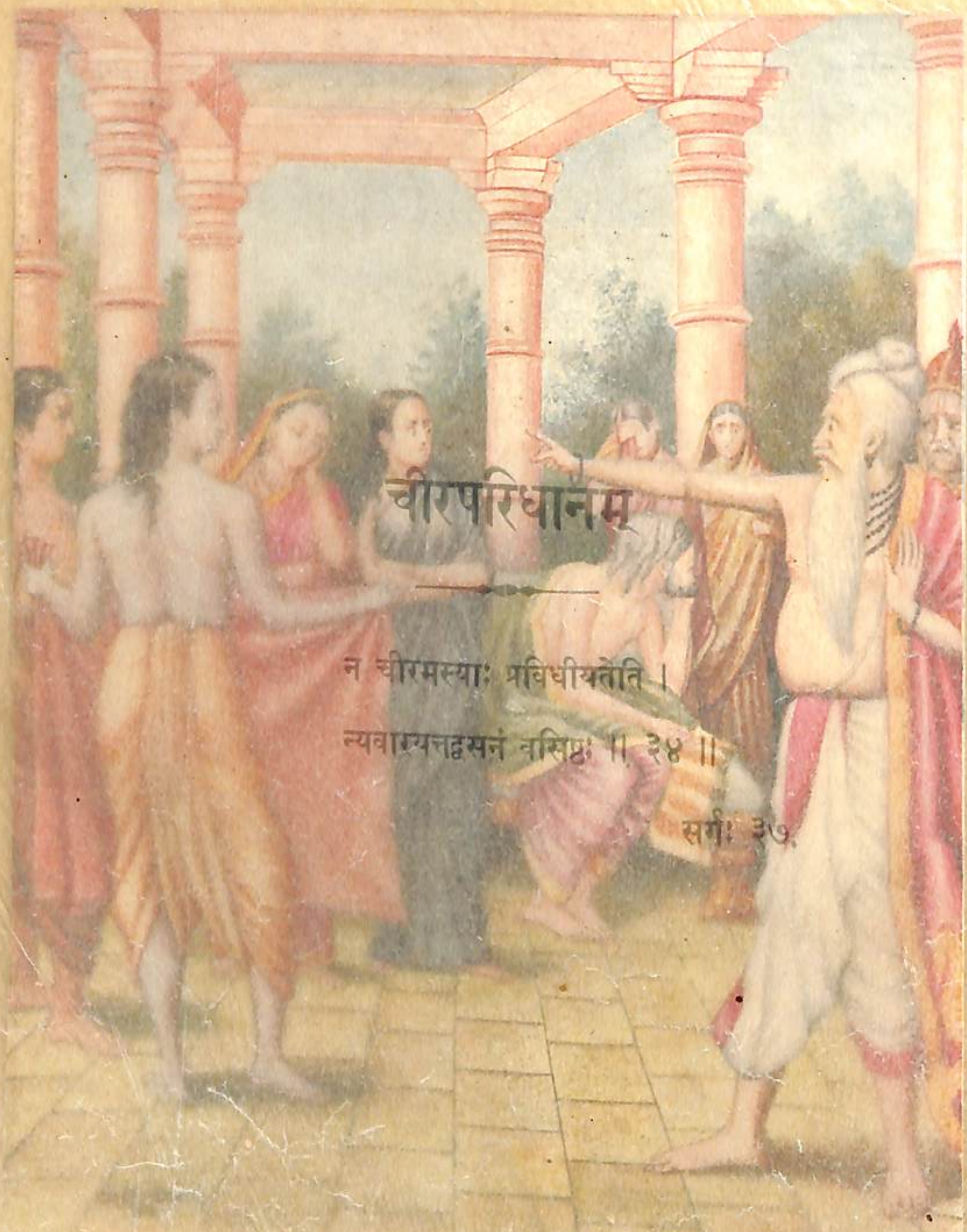
अनुकूलं तु सा भर्तुर्ज्ञात्वा गमनमात्मनः ।

क्षिप्रं प्रमुदिता देवी ॥ ४६ ॥

सर्गः ३०.

RÂMA COMFORTS SÎTÂ

Then Râma went to the apartments of his beloved Sîtâ, who was utterly astounded to see her lord approaching without his ornaments or any of the insignia of Royalty. Râma then told her, " the king is banishing me to the forest, and it is desirable that you should stay at home and look properly after my mother's comfort." At this Sîtâ was very sad, and with tears in her eyes, begged Râma to take her also with him, as she was totally unable to stay at home without him. He could not go to the forest leaving behind at home such a virtuous and loving wife, and resolved to take her with him too.



चीरपरिधानम्

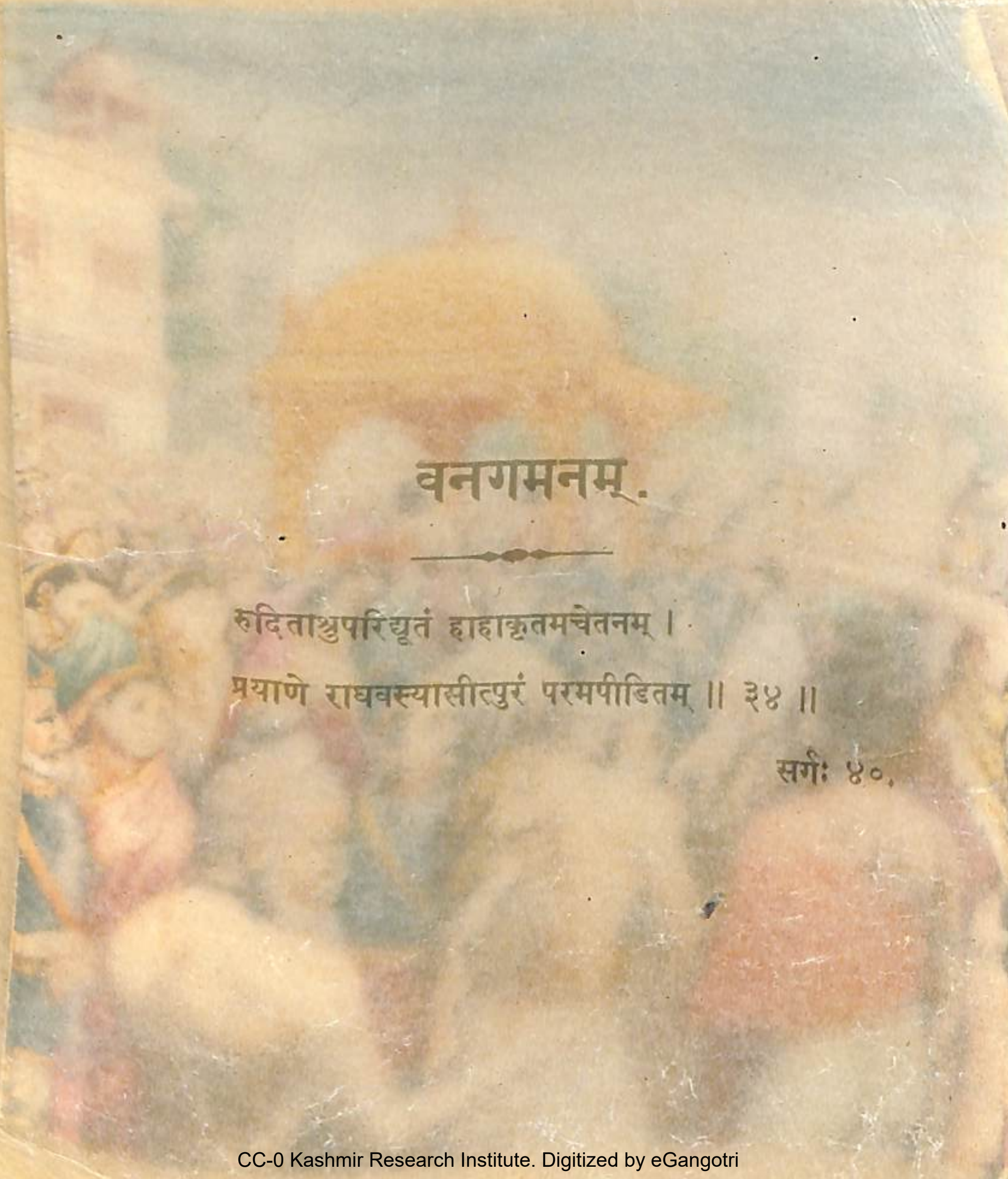
न चीरमस्याः प्रविधीयतेति ।

न्यवारयत्तद्वसनं वसिष्ठः ॥ ३४ ॥

सर्गः ३७.

DONNING THE GARMENTS OF BARK

Râma then put his house in order for his approaching departure. He distributed his houses and ornaments and other things among the Brahmans, and the trio of Râma, Lakshmaṇa, and Sîtâ, proceeded to the apartments of Kaikeyî in order to bid good-bye to the king, where Kaikeyî gave them bark garments to wear instead of their costly silken robes. But Sîtâ could not manage to put them on by herself, at which Râma proceeded to help her. This piteous spectacle grieved Dasharatha very much, and all the women together with Kausalyâ and others began to shed tears. The old preceptor Vasishtha was greatly enraged and cursed Kaikeyî saying, "This device of yours to send Râma to the forest and deprive the king of his life, will never lead to your welfare." At last Dasharatha expressed a desire that Sîtâ should go to the forest in her ordinary costly garments and ornaments, and he ordered his minister Sumantra to take the trio thither in a chariot.



वनगमनम्.

रुदिताश्रुपरिद्यूतं हाहाकृतमचेतनम् ।
प्रयाणे राघवस्यासीत्पुरं परमपीडितम् ॥ ३४ ॥

सर्गः ४०.

THE START FOR THE FOREST

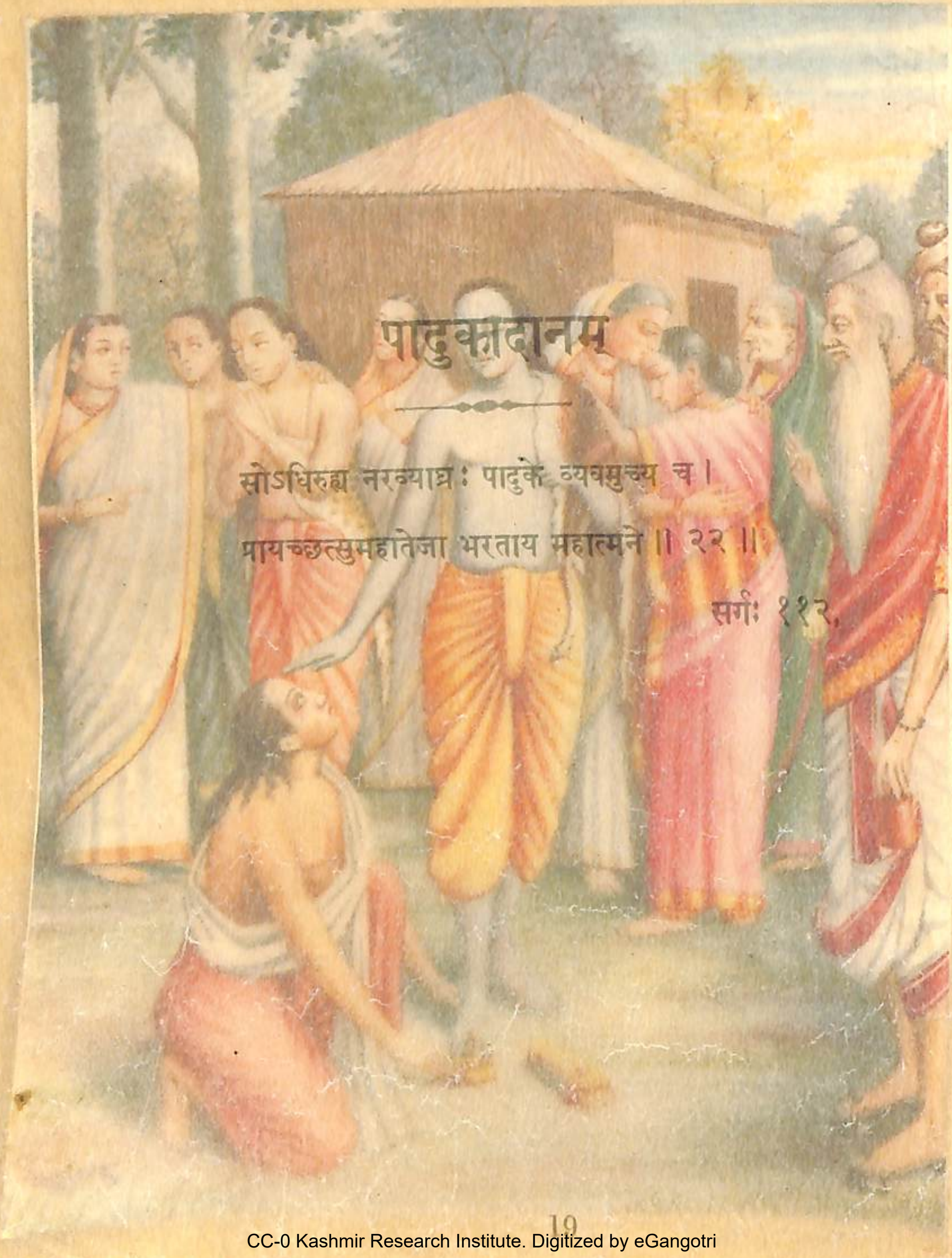
The minister, Sumantra, brought the chariot, mounting which, Râma, Lakshmaṇa and Sîtâ set out for the forest. All the citizens, on account of their great love for Râma, were grieved at heart to know that he was going into banishment. Some began to reproach Dasharatha, some abused Kaikeyî, while others blamed Bharata. No sooner did Râma make a start in the chariot, than all the citizens, women and men, followed him out of the city-gates with the intention of accompanying him to exile. When they reached the banks of the Tamasâ, Râma with great difficulty made them go back to the city again.



GETTING INTO THE BOAT

Gûhaka, king of Nishâdas, brought a big boat to take them across the river. Lakshmaṇa entered first and helped Sîtâ to get in after him, while Râma was instructing the minister Sumantra to take good care of the king. Then he also entered the boat, and they crossed the river very soon, and built a hut at the foot of the mountain Chitrakûta to stay in.

Meanwhile, king Dasharatha died of grief at losing his sons. Soon after Sumantra's return, Vasishtha brought Bharata back to Ayodhyâ, and performed at his hands all the funeral rites of the dead monarch, and according to his orders made preparation for installing Bharata on the throne. But Bharata rebuked his mother, and flatly refused to occupy the throne which belonged to Râma and set out on foot to follow Râma. With him went the three Queens, the preceptor Vasishtha, and almost all the people of the town, who were highly delighted at the love of Bharata for Râma.



पादुकादानम्

सोऽधिरुह्य नरव्याघ्रः पादुके व्यवमुच्य च।
प्रायच्छत्सुमहातेजा भरताय महात्मने ॥ २२ ॥

सर्गः ११२

THE GIFT OF THE SANDALS

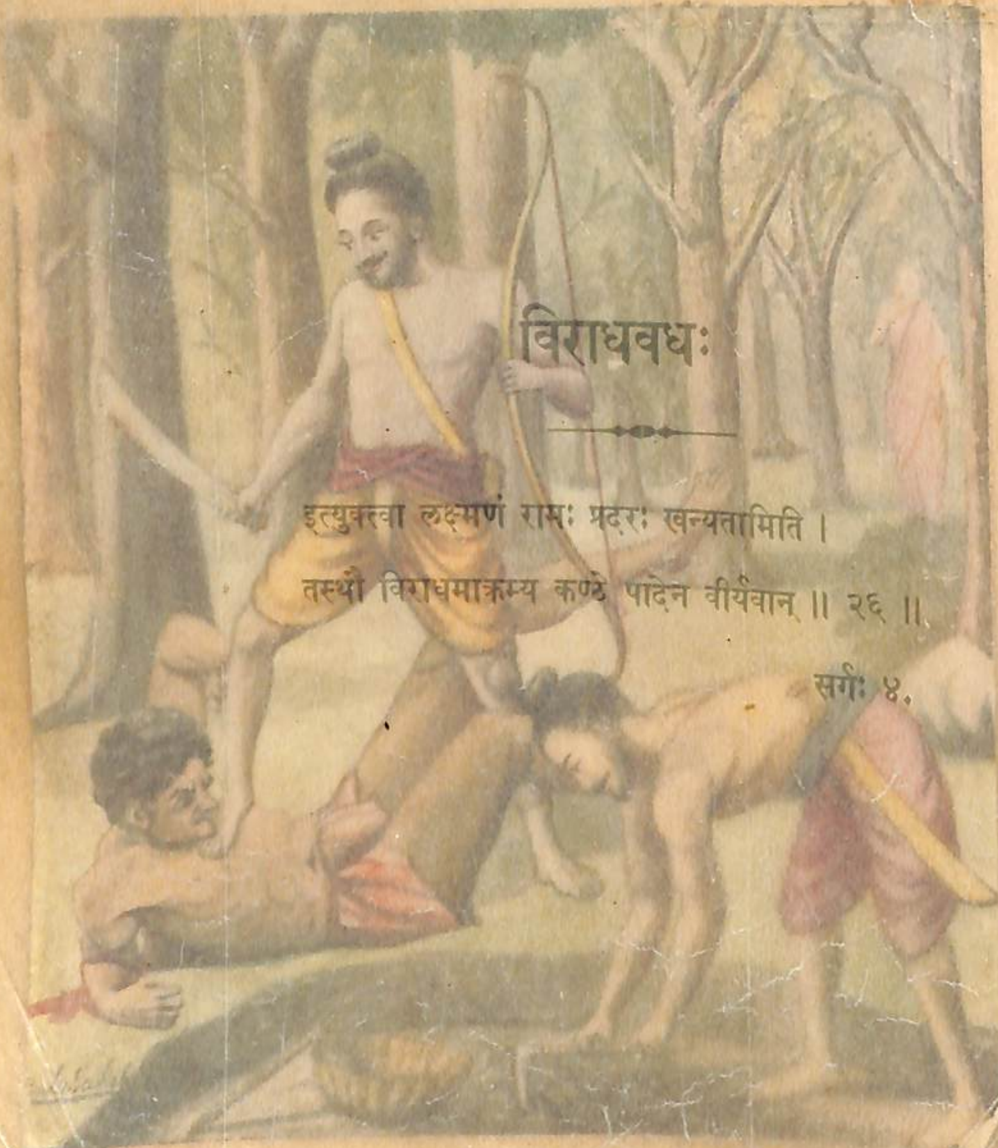
Bharata, Shatrughna, Vasishtha and the three Queens with their followers, reached Chitrakûta and saw Râma. He was plunged into sorrow at the news of his father's death. But notwithstanding the ardent entreaties of Bharata and others that he should return, he did not relinquish his resolution to keep his promise and to live in the forest fourteen years, as he had agreed. At last Bharata with tears in his eyes begged to be allowed to take away Râma's sandals, to put them on the vacant throne so that he could act as his brother's regent. To this proposal Râma gave his consent. Kausalyâ bade farewell to her son and daughter-in-law with great reluctance, while Sumitrâ, Lakshmaṇa's mother, bade him to be very careful of himself and Râma in the forest. The sage Vasishtha was greatly delighted to see this extraordinary affection between the brothers. Afterwards all the people returned to Ayodhyâ.

Owing to the proximity of Chitrakûta to Ayodhyâ, Râma with Lakshmaṇa and Sîtâ went to the Dandakâ forest in order not to be troubled continually with visits from the citizens.

ARANYA-KÂNDA III.

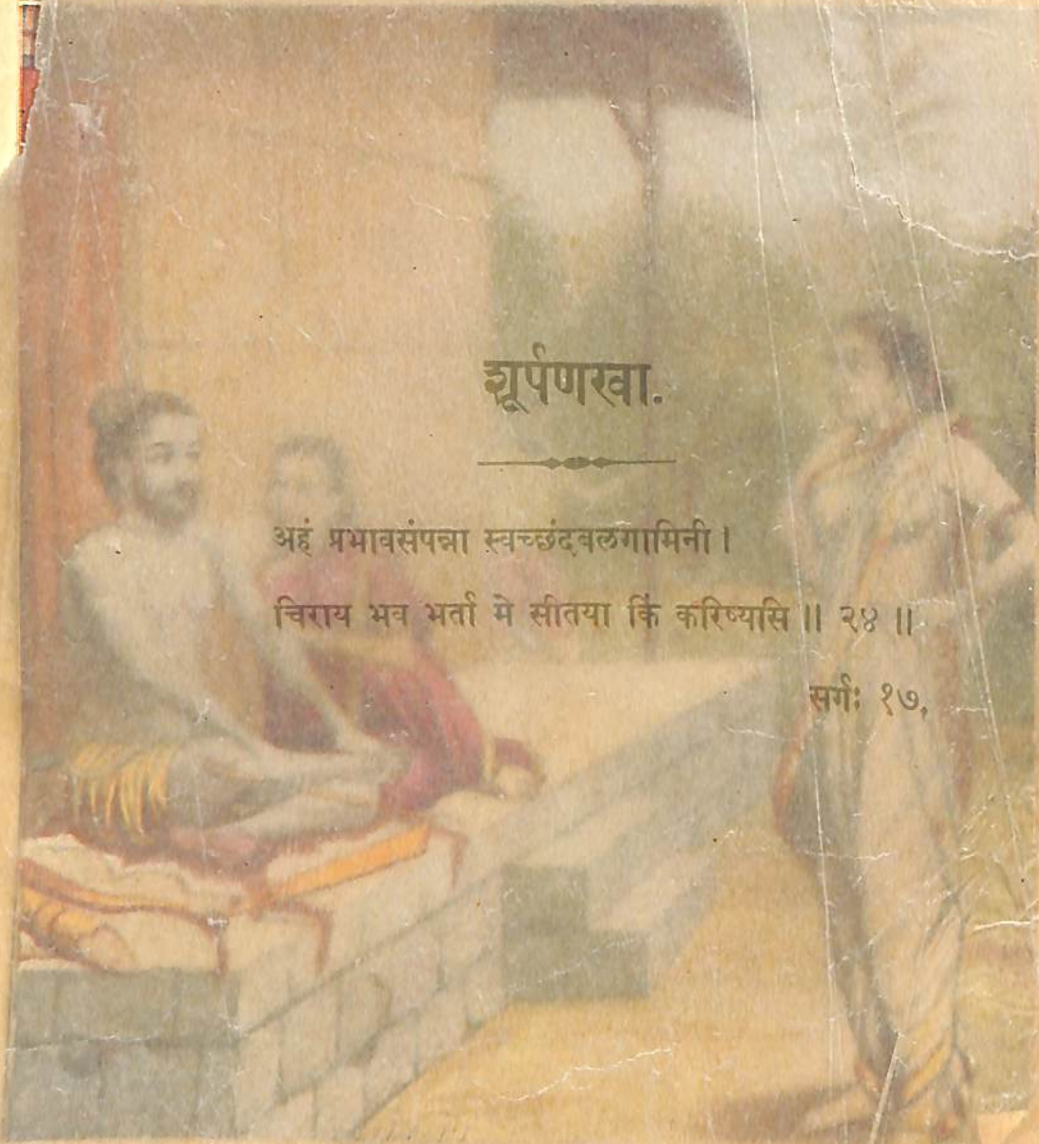
ARANYÂ-KÂNDA III.

CONTENTS.


विराधवधः
इत्युक्त्वा लक्ष्मणं रामः प्रदरः खन्यतामिति ।
तस्थौ विराधमाक्रम्य कण्ठे पादेन वीर्यवान् ॥ २६ ॥
सर्गः ४.

THE DEATH OF THE DEMON VIRÂDHA

Râma and Lakshmaṇa killed many demons residing in the Dandakâ forest. One day a terrible demon named Virâdha attacked them, and picking them both up began to run away with them. At last they stabbed him in the arms with their swords, and compelled him to drop them. Virâdha did not die, though wounded in several places. Thereupon Râma stood with one foot on his breast, while Lakshmaṇa rapidly dug a grave in which they buried him alive.



शूर्पणखा.

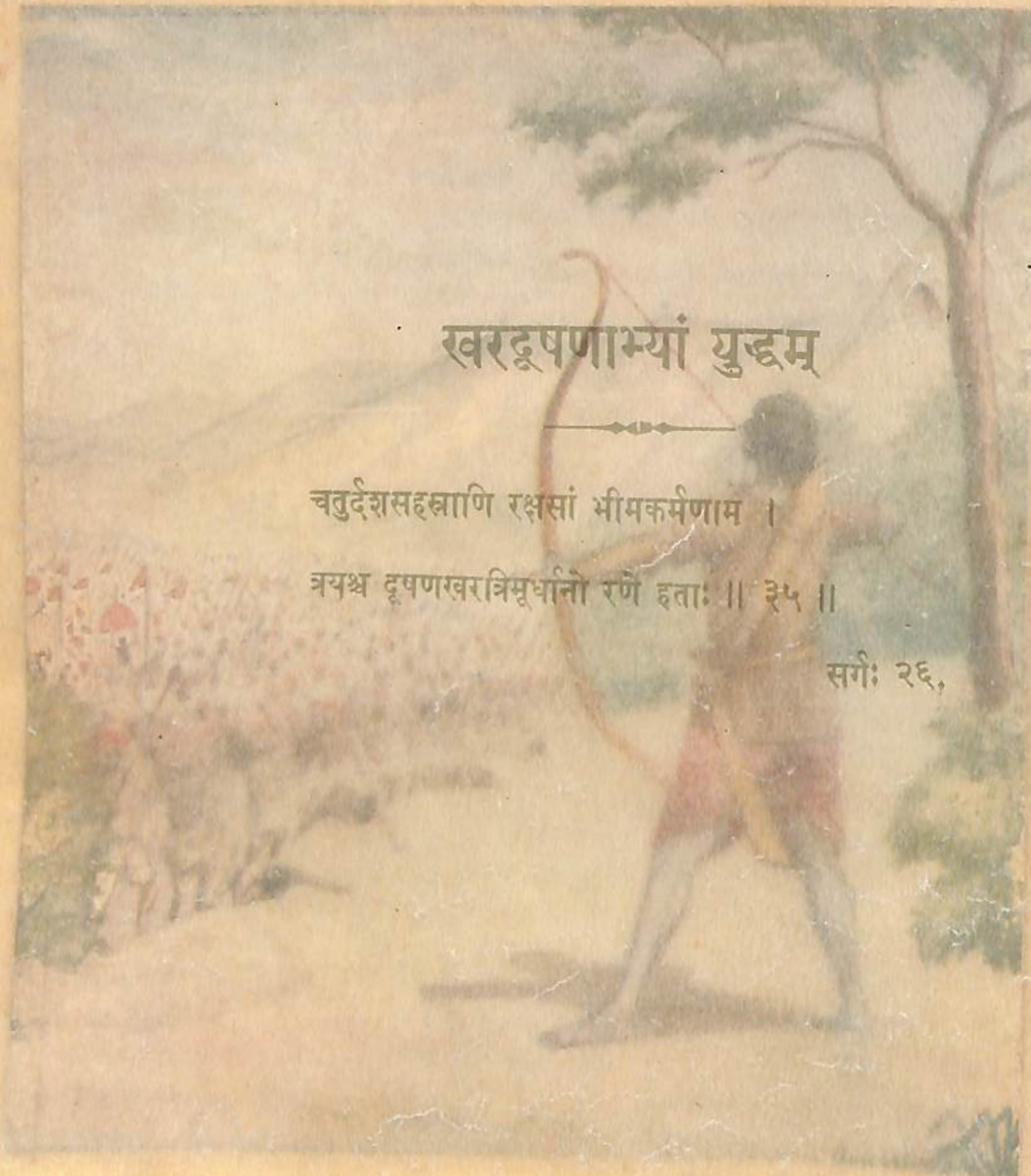
अहं प्रभावसंपन्ना स्वच्छंदबलगामिनी ।

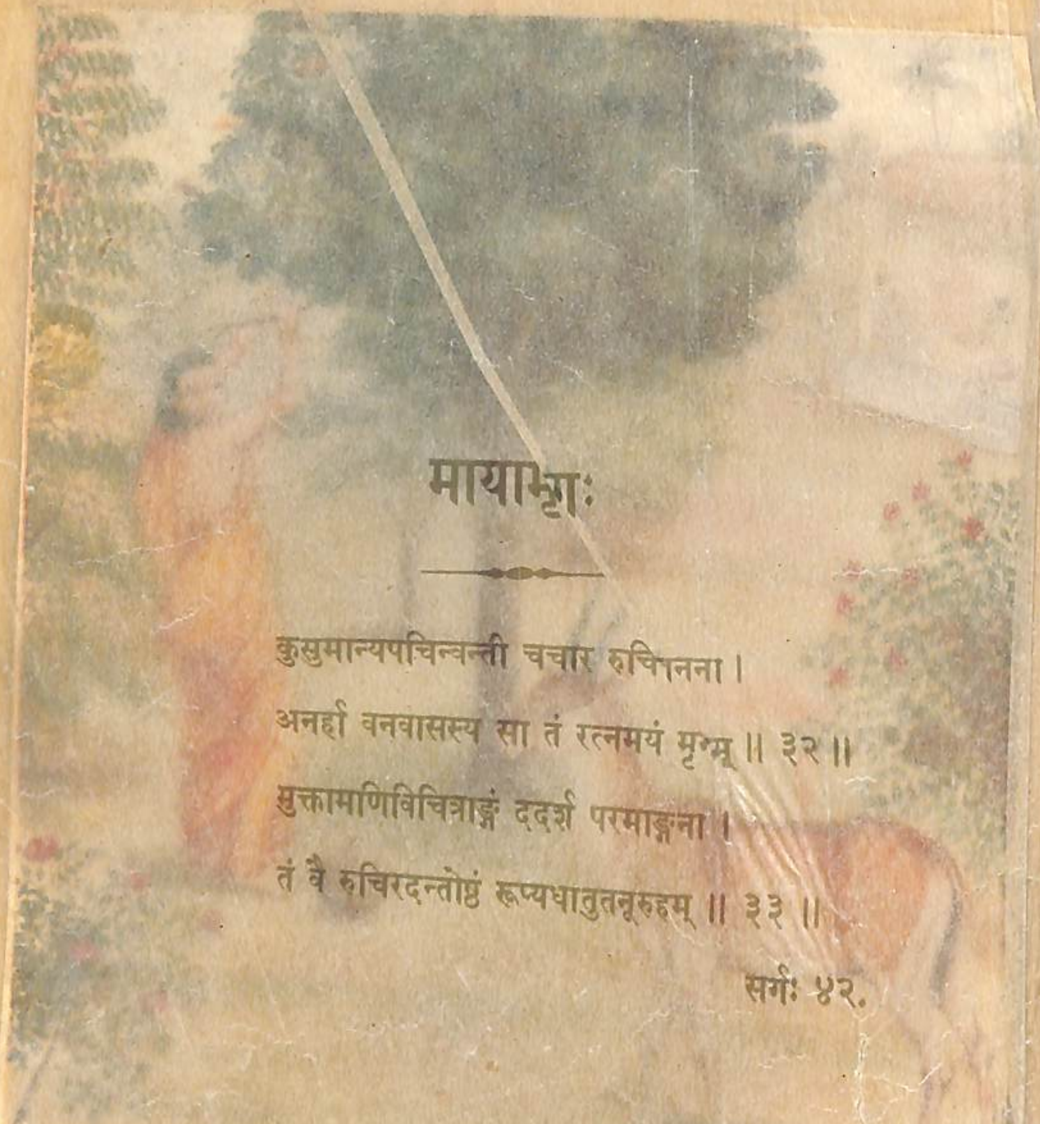
चिराय भव भर्ता मे सीतया किं करिष्यसि ॥ २४ ॥

सर्गः १७,

SHÛRPANAKHÂ

Râma taking the advice of a sage named Agastya built a hut for himself on the bank of the Gôdâvarî and abode there. Near his hermitage dwelt a horde of demons named Khara and Dûshana and a female demon named Shûrpanakhâ, who was the cousin of Râvaṇa, the king of Lankâ. Shûrpanakhâ became enamoured of Râma's beauty and came to Râma in the form of a lovely woman and shamelessly accosted him, saying, " I have fallen in love with you, so I pray you to take me to wife." At this Sîtâ began to laugh, which excited the anger of Shûrpanakhâ, and she rushed at her with her horrid mouth open. Then Lakshmaṇa, as ordered by Râma, cut off her nose and ears and drove her away.


खरदूषणाभ्यां युद्धम्
चतुर्दशसहस्राणि रक्षसां भीमकर्मणाम् ।
त्रयश्च दूषणखरत्रिमूर्धानो रणे हताः ॥ ३५ ॥
सर्गः २६,



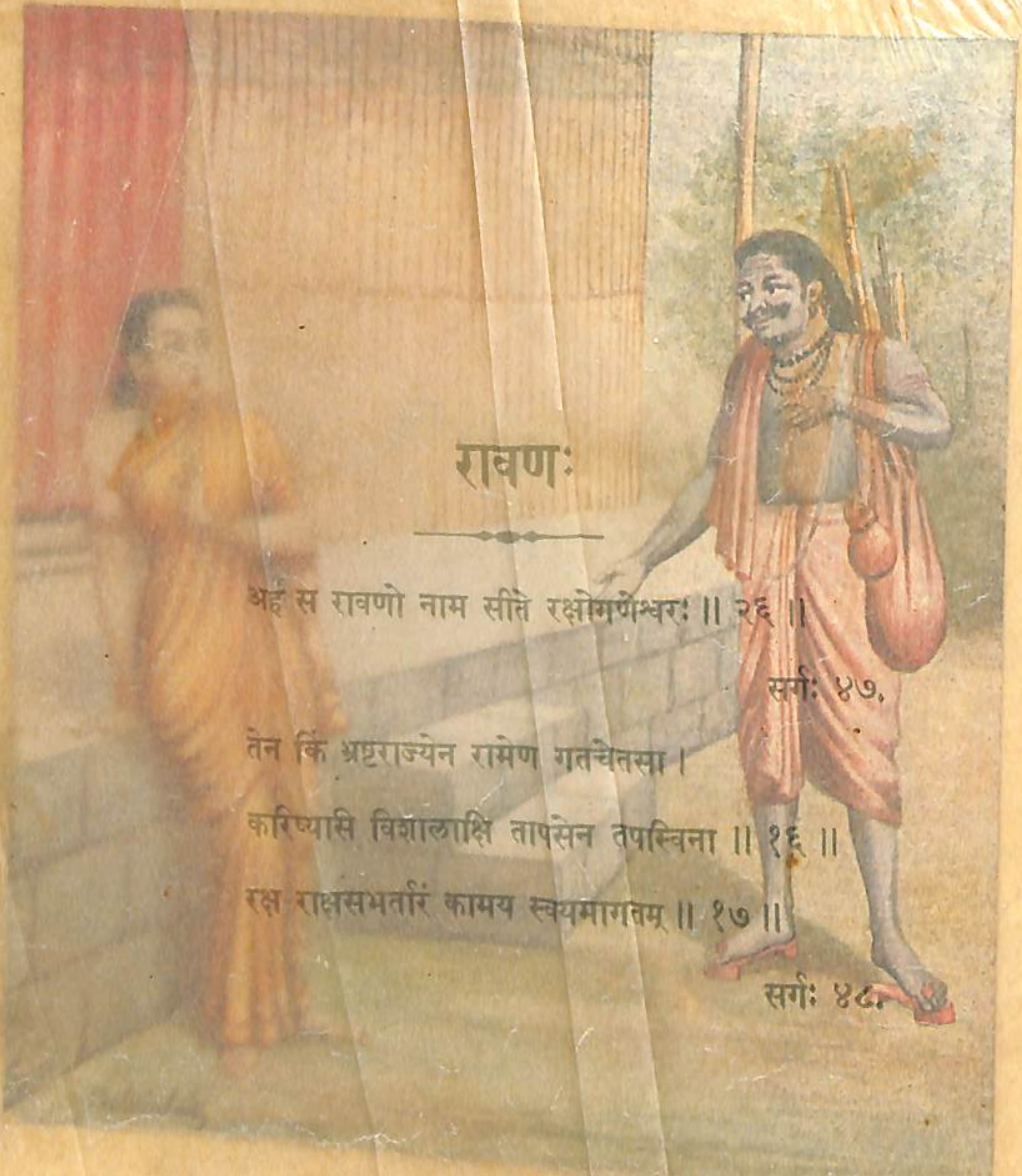
मायामृगः

कुसुमान्यपचिन्वन्ती चचार रुचिरानना ।
अनर्हा वनवासस्य सा तं रत्नमयं मृगम् ॥ ३२ ॥
मुक्तामणिविचित्राङ्गं ददर्श परमाङ्गना ।
तं वै रुचिरदन्तोष्ठं रूप्यधातुतनूरुहम् ॥ ३३ ॥

सर्गः ४२.

THE PHANTOM DEER

Râvaṇa was filled with wrath at hearing the news of the slaughter of his kinsfolk, and the outrage inflicted upon Shûrpanakhâ. Moreover, Shûrpanakhâ had inflamed Râvaṇa's passion by dwelling upon Sîtâ's marvellous beauty. So he went to Mârîcha and implored his aid in stealing away the lovely princess. In vain Mârîcha warned the demon king of Râma's prowess ; he would not be deterred, so Mârîcha took the form of a PHANTOM DEER with a golden hide flecked with silver spots. Sîtâ saw the Phantom Deer while gathering mango blossoms and Ashoka flowers, and enchanted at the sight of the lovely creature, ran to Râma and begged him to shoot it for her. Râma went in pursuit of the deer, leaving Sîtâ in charge of his brother Lakshmaṇa.


रावणः
अहं स रावणो नाम सीते रक्षोगणेश्वरः ॥ २६ ॥
सर्गः ४७.
तेन किं भ्रष्टराज्येन रामेण गतचेतसा ।
करिष्यासि विशालाक्षि तापसेन तपस्विना ॥ १६ ॥
रक्ष राक्षसभर्तारं कामय स्वयमागतम् ॥ १७ ॥
सर्गः ४८.

HOW RÂVAṆA CARRIED AWAY SÎTÂ TO LANKÂ

Mârîcha, when wounded by the arrow of Râma, cried aloud "Help, Lakshmaṇa, help," at which Sîtâ was sore afraid and besought Lakshmaṇa to go to the rescue. Lakshmaṇa vainly tried to dissuade her, saying, "Râma cannot be in dread of any one." But Sîtâ on the contrary reproached him, crying, "You want Râma to die, so as to marry me yourself." Lakshmaṇa, weeping bitterly at this unbearable taunt, started to help Râma. Râvaṇa then appeared in the form of an old *fakir*, and praising his exploits and strength tried to induce Sîtâ to become his queen by saying that he was really the king of Lankâ. He then assumed his true form. Sîtâ was terrified at his appearance and threatening words. She screamed aloud for Râma and Lakshmaṇa to come to her rescue, but Râvaṇa, setting her cries at naught, thrust her into his chariot and began to drive her off to Lankâ.



जटायुः

ततो मुहूर्तं संग्रामो बभूवातुलवीर्ययोः ।
राक्षसानां च मुख्यस्य पक्षिणां प्रवरस्य च ॥ ॥ ४९ ॥

सर्गः ५१.

JATÂYU THE LORD OF VULTURES

Jatâyu, the Lord of Vultures, resided near the hut of Râma in Panchavatî. He noticed that Sîtâ was crying aloud for Râma and Lakshmaṇa but was being forcibly carried away by Râvaṇa, and suddenly attacked his chariot. He broke it with the mighty force of his wings and killed the charioteer as well as the steeds that drew it. Râvaṇa alighted and drew his sword. Jatâyu with great courage wounded Râvaṇa in several places, but his wings were cut off by Râvaṇa and he fell to the ground dying. Râvaṇa then went with Sîtâ on his way to Lankâ flying through the air.


लक्ष्मणनिर्भर्त्सना.
राज्यभ्रष्टस्य दीनस्य दण्डकान्परिधावतः ।
क्व सा दुःखसहाया मे वैदेही तनुमध्यमा ॥ ३ ॥
सर्गः ५८.

THE NEGLIGENCE OF LAKSHMAṆA

Pierced by the arrow of Râma, Mârîcha assumed his true form and died. Râma, with a heart full of foreboding, came back, when he met Lakshmaṇa weeping. Râma, angry that he had left Sîtâ, said to him, "How could you leave her alone? She may have been devoured by the demons, what may not have happened to her?" Lakshmaṇa dared not repeat the words of Sîtâ, but simply said, "Sîtâ fell into a panic when she heard an imaginary cry for help uttered by some demon and ordered me to go and look for you." They both returned to the hut which was now void of Sîtâ and searched for her everywhere, but in vain. Râma was grief-stricken not to find her. Then by chance they came across Jatâyu, who breathed his last in their presence with the words, "Râvaṇa has carried off Sîtâ to the south."

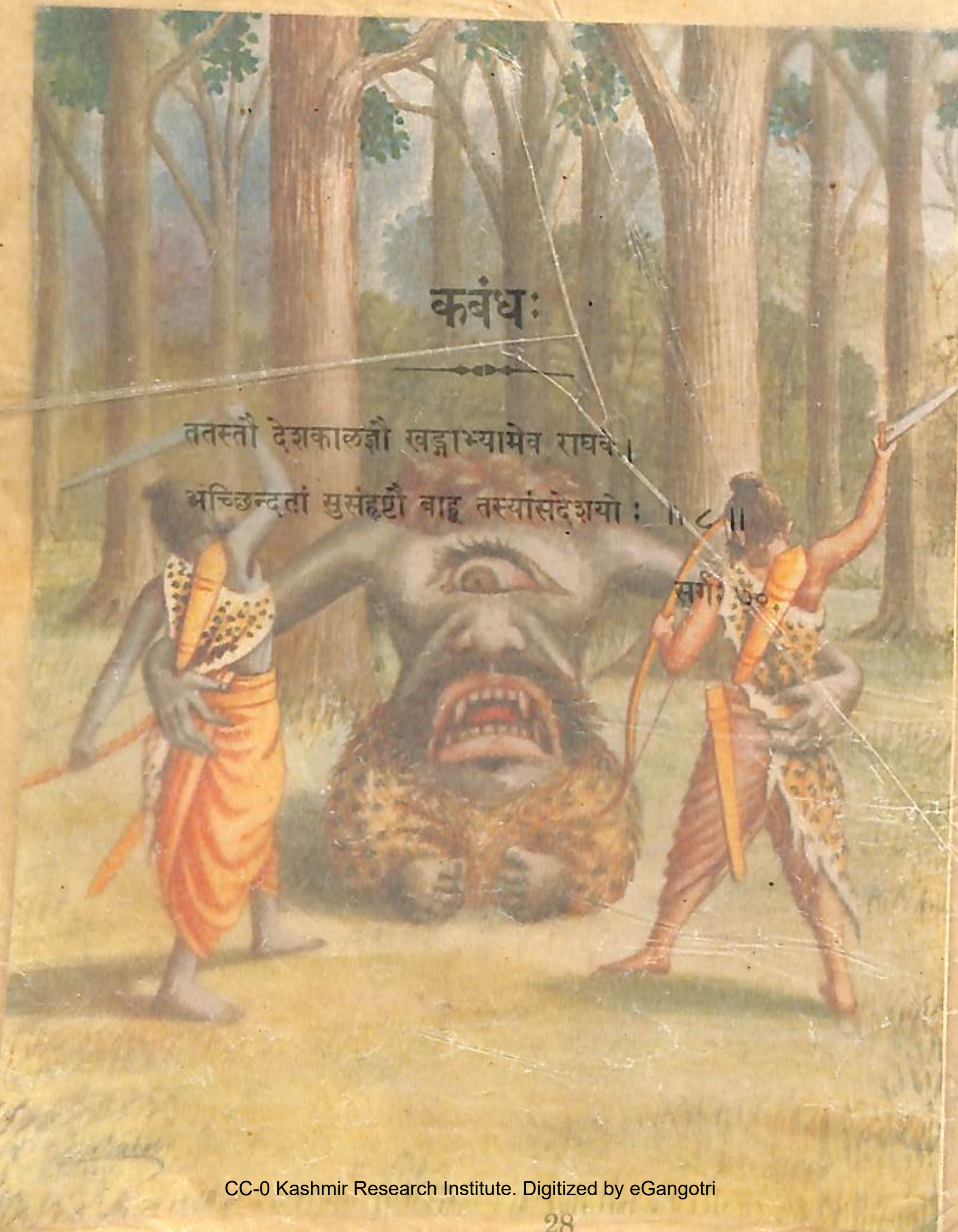
अलंकारत्यागः

ह्रियमाणा तु वैदेही कंचिन्नाथमपश्यती ।।
ददर्श गिरिशृंगस्थान्पञ्च वानरपुंगवान् ।। १ ।।
तेषां मध्ये विशालाक्षी कौशेयं कनकप्रभम् ।
उत्तरीयं वरारोहा शुभान्याभरणानि च ।। २ ।।
मुमोच यदि रामाय शंसेयुरिति भामिनी ।। ३ ।।

सर्गः ५४.

DROPPING THE ORNAMENTS

While Sîtâ was being carried by Râvaṇa on his shoulder through the air, she, without his knowledge, wrapped up some of her ornaments in a corner of her robe. She observed five monkeys on the top of the mountain Rishyamûka, and their attention too was attracted towards her. To their amazement, just then Sîtâ dropped in their midst the bundle of ornaments in the hope that should Râma and Lakshmaṇa happen to go that way in search of her, they should learn that she had passed by that spot.



कबंधः

ततस्तौ देशकालज्ञौ खड्गाभ्यामेव राघवौ ।
अच्छिन्दतां सुसंहृष्टौ बाहू तस्यांसदेशयोः ॥ ८॥

सर्गः ७०

THE DEMON KABANDHA

Râma and Lakshmaṇa, going to the south as instructed by Jatâyu, killed on the way many demons. One day they came across a very terrible demon named Kabandha. His mouth was in his stomach and he had one eye only, and that too on his breast, and his thighs being joined to his belly, he was unable to walk. Yet he devoured beasts by catching them in his huge long arms. He caught Râma and Lakshmaṇa in this way, and was just going to devour them when Râma with his sword cut off his right arm and Lakshmaṇa cut off his left. While they were burning him, a celestial being arose from out of the fire. He was a spirit under a curse. Saluting Râma, he told him to form an alliance with Sugrîva, who lived on the Rishyamûka mountain, whereby he would obtain his object.

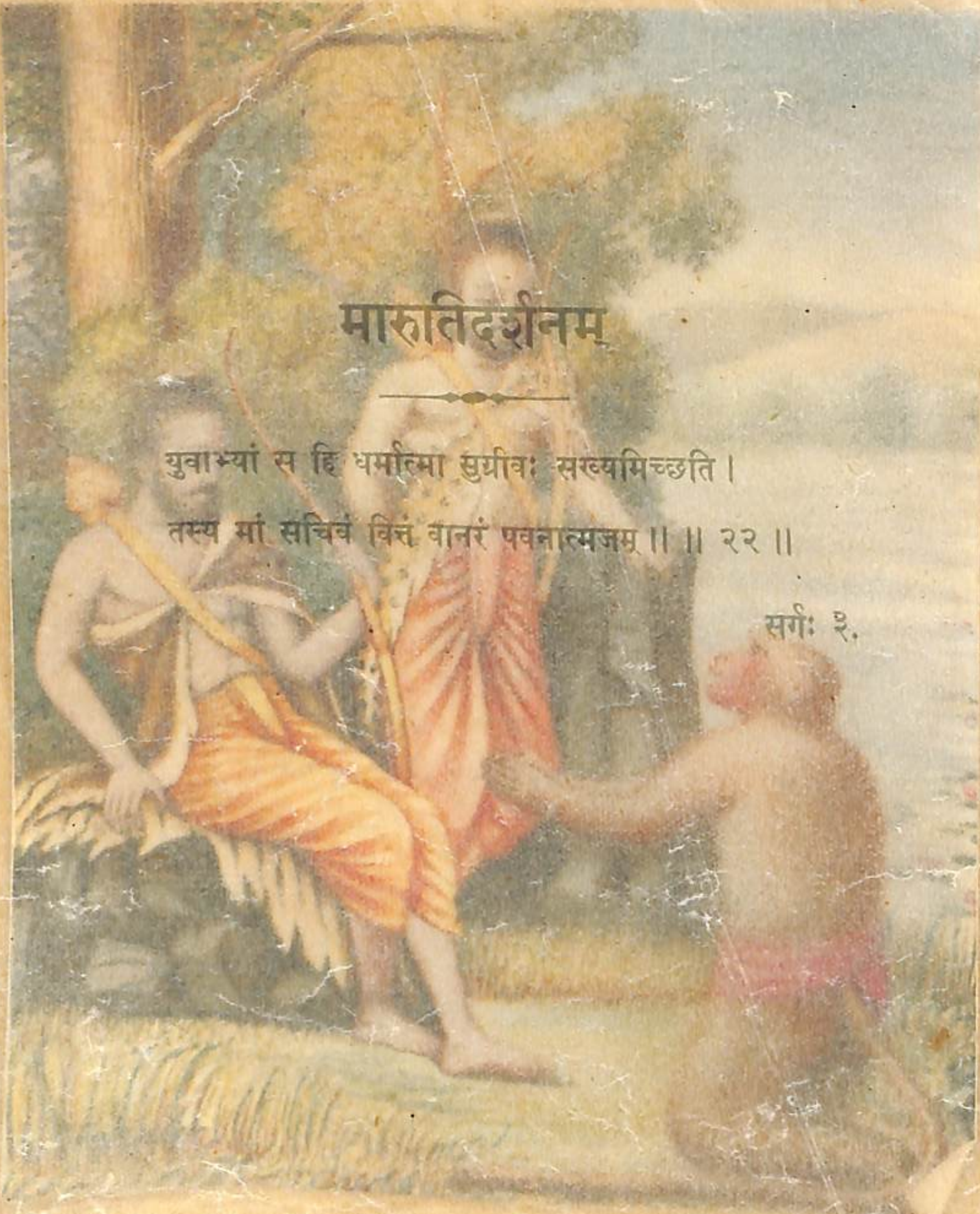

Balasaheb
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SHABARÎ, THE LADY OF THE WOODS

Then, taking Kabandha's advice, Râma and Lakshmaṇa set out for the Rishyamûka Mountain. On the way they passed by the hermitage of a woodland woman named Shabarî, who was extremely delighted at the arrival of the young princes. She worshipped and saluted them and offered them fruits to eat.

KISHKINDHÂ-KÂNDA IV.

CONTENTS.



मारुतिदर्शनम्

युवाभ्यां स हि धर्मात्मा सुग्रीवः सख्यमिच्छति ।

तस्य मां सचिवं वित्तं वानरं पवनात्मजम् ।। ।। २२ ।।

सर्गः ३.

THE MEETING WITH MÂRUTI

Then Râma and Lakshmaṇa went to the lake " Pampâ " and performed their morning ablutions. Sugrîva was very much afraid when he saw from the mountain Rishyamûka that two mighty heroes, with bows and arrows, had come to the banks of the lake. He sent Mâruti to Râma and Lakshmaṇa to enquire who they were, and if possible to form an alliance with them. Mâruti went to Râma and Lakshmaṇa and said with a bow, " Vâli, the mighty king of the monkeys, has sent his brother Sugrîva into exile and has taken away his wife. This very Sugrîva is dwelling on yonder mountain Rishyamûka with four others, and wishes to form an alliance with you. Please, therefore, come and help him." Râma, needless to say, was equally anxious to meet Sugrîva, so Mâruti conducted them to the presence of the King of the Monkeys.



सुग्रीवसख्यम्

सुग्रीवो राघवश्चैव वयस्यत्वमुपागतौ ॥ १६ ॥

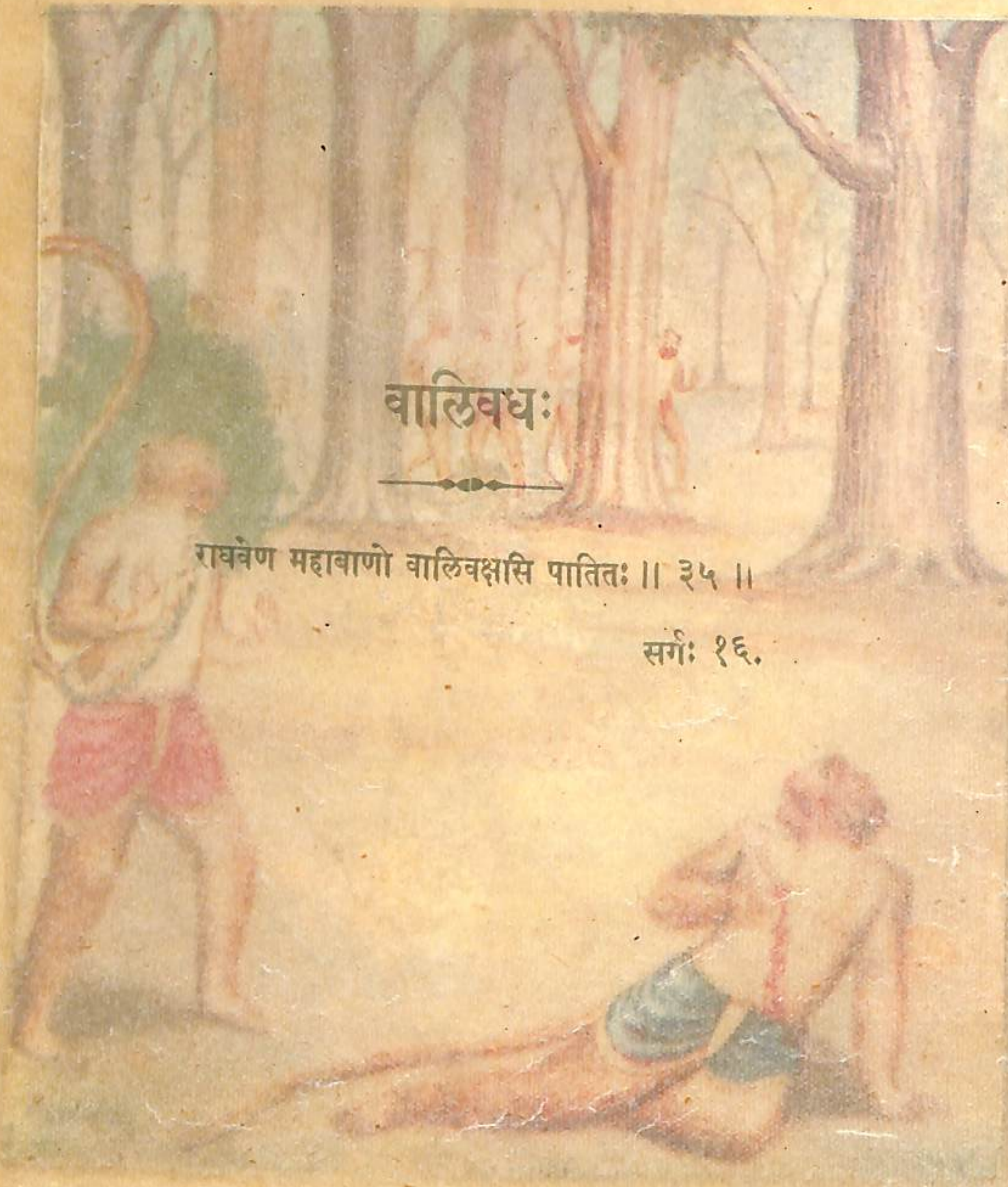
सर्गः ५.

हृदि कृत्वा स बहुशस्तमलंकारमुत्तमम् ।
निशश्वास भृशम् ॥ १८ ॥

सर्गः ६.

THE ALLIANCE BETWEEN RÂMA AND SUGRÎVA

Râma and Sugrîva took an oath, in the presence of the sacred fire, to be friends even unto death and to help each other in all their undertakings. Then Sugrîva brought the ornaments and the garments cast down by Sîtâ and showed them to Râma. Immediately Râma recognized them and his grief broke out afresh at the sight of these precious relics. Lakshmaṇa also recognized the garments and anklets of Sîtâ. Sugrîva agreed to give his aid in finding out Sîtâ and bringing her back. Râma, on the other hand, promised to kill Vâli and to secure the lordship over the Monkeys for Sugrîva.



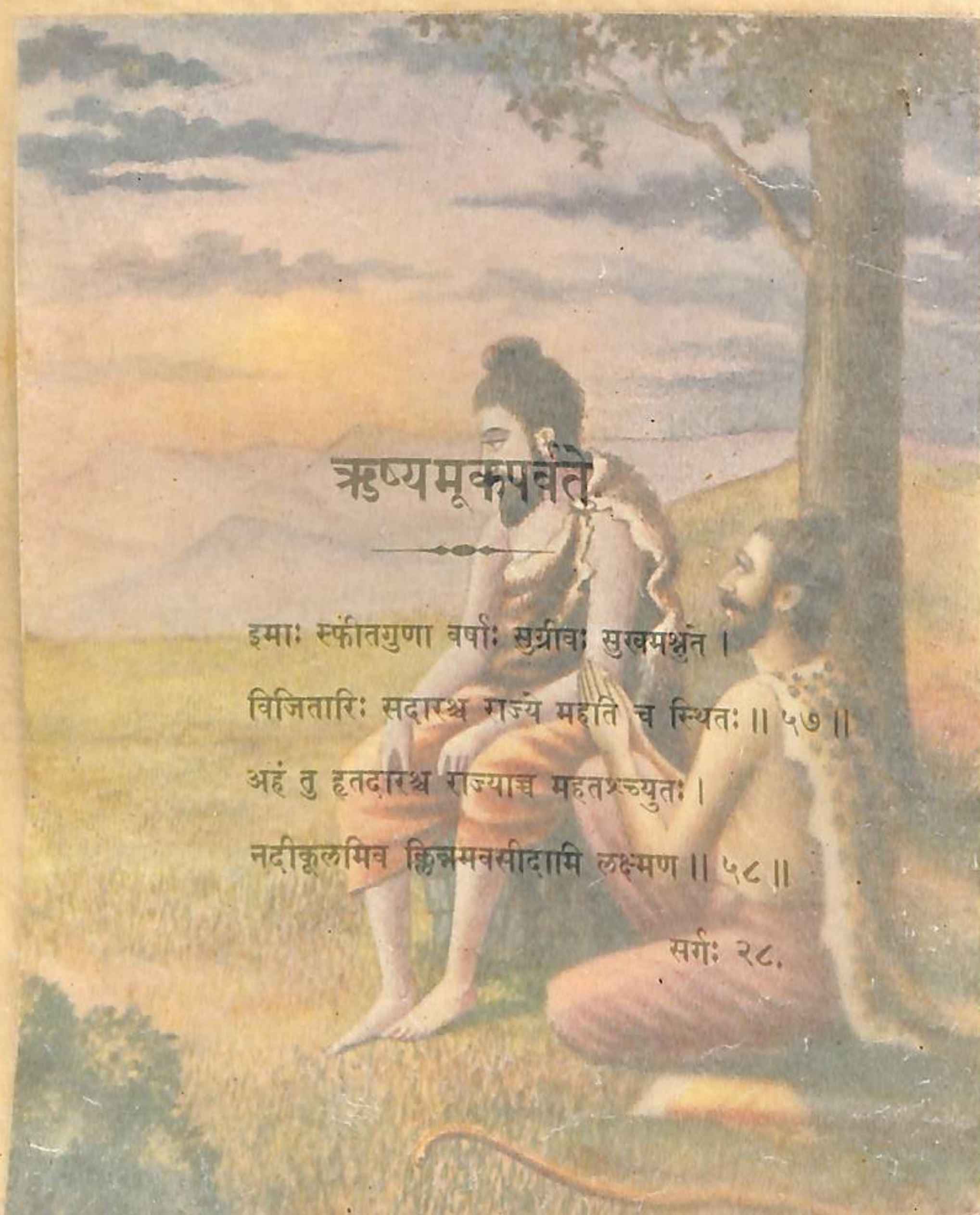
वालिवधः

राघवेण महाबाणो वालिवक्षसि पातितः ॥ ३५ ॥

सर्गः १६.

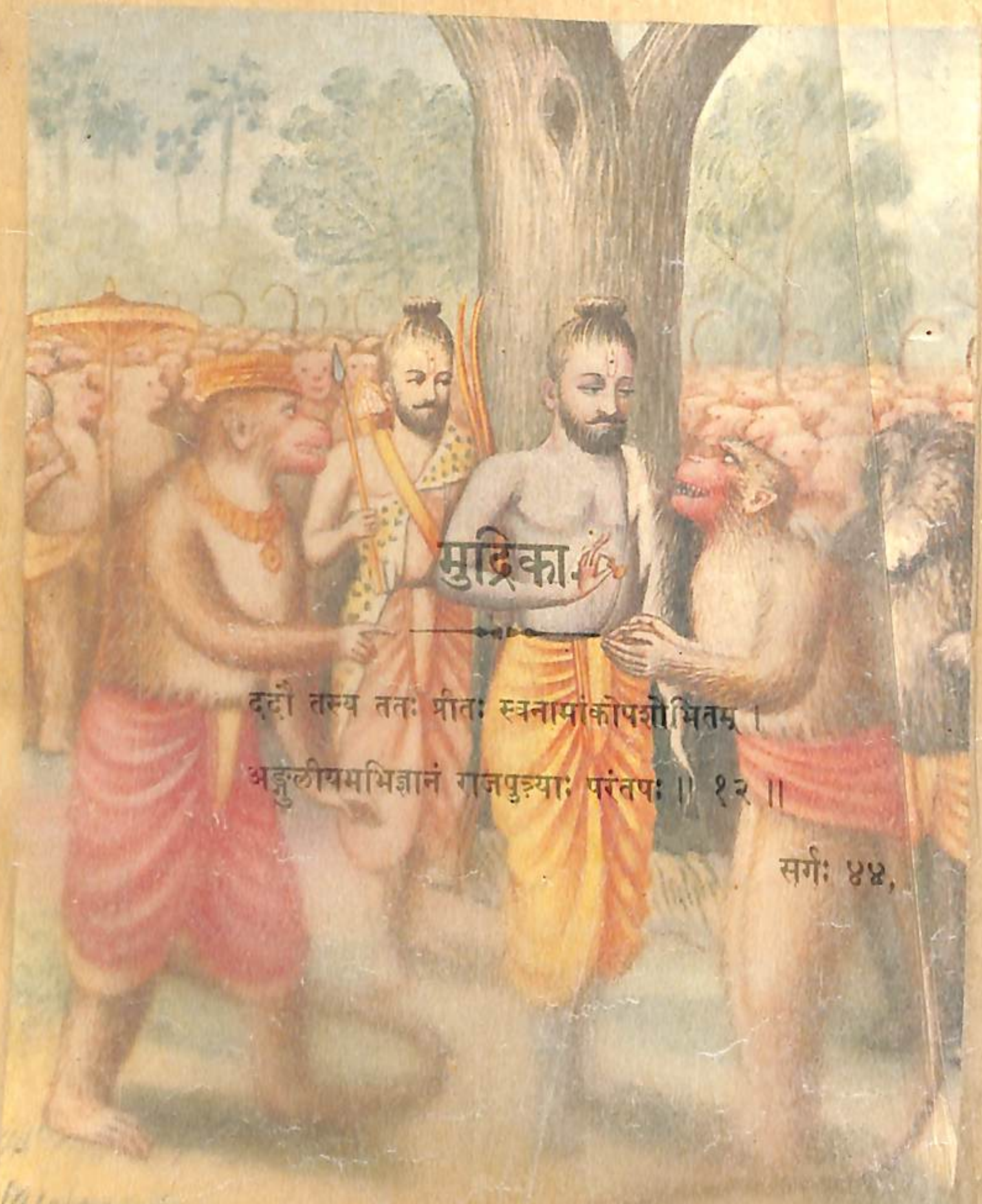
THE DEATH OF VÂLI

Formerly Vâli and Sugrîva had been fast friends. Once Vâli entered a cave to fight the demon Dundubhi and asked Sugrîva to guard the entrance. Many days elapsed and Vâli did not return ; so Sugrîva thinking his brother must be dead, and wishing to keep the demon from coming out, blocked up the mouth of the cave and going to Kishkindhâ proclaimed himself king. After many days Vâli killed the demon and returned. He was very angry to see that Sugrîva had shut the mouth of the cave and usurped the throne. He dethroned Sugrîva and drove him into exile. Sugrîva went to the mountain Rishyamûka with four of his advisers and ministers. For formerly a curse had been laid upon Vâli, that his head should be broken if he set foot on that mountain. Sugrîva, when he won Râma for his ally, challenged Vâli to a duel. Seeing Sugrîva tired, Râma shot Vâli with an arrow. Afterwards Lakshmaṇa proceeded to Kishkindhâ and seated Sugrîva on the throne.


ऋष्यमूकपर्वते
इमाः स्फीतगुणा वर्षाः सुग्रीवः सुखमश्नुते ।
विजितारिः सदारश्च राज्ये महति च स्थितः ॥ ५७ ॥
अहं तु हृतदारश्च राज्याच्च महतश्च्युतः ।
नदीकूलमिव क्लिन्नमवसीदामि लक्ष्मण ॥ ५८ ॥
सर्गः २८.

SUGRÎVA'S FAITHLESSNESS

It was settled that Sugrîva, as soon as he became king, should call the monkeys from all the quarters of the world and should send them out to find Sîtâ. But he forgot all these things when he came into possession of his fortune. Râma and Lakshmaṇa were staying on the mountain Prasravaṇa. Râma was very grieved to see that Sugrîva discontinued his visits to them from the time of his winning the throne, though now the rainy season was over. Every day the sorrow of Râma increased at the thought, "Where is Sîtâ, and what can have happened to her?" Lakshmaṇa tried his best to calm him, but without any effect.



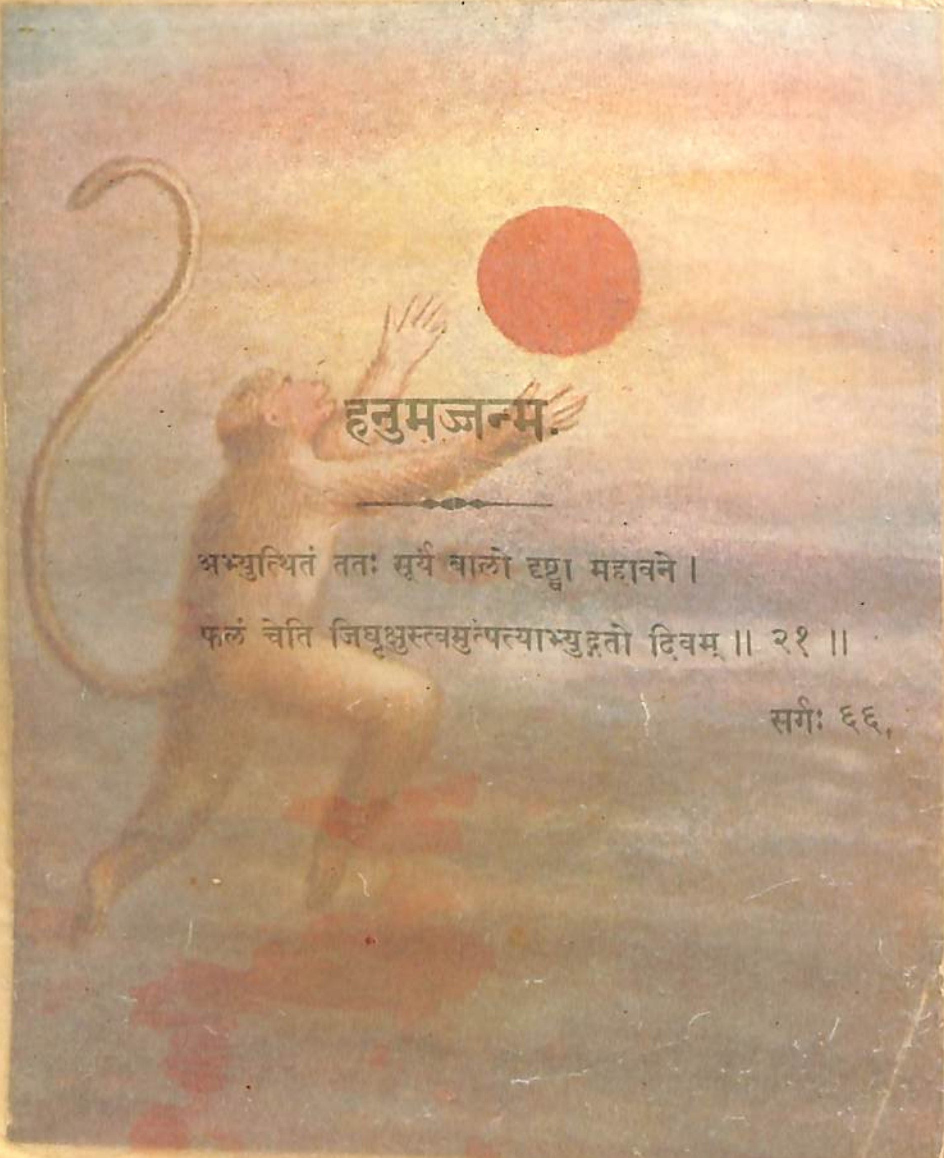
मुद्रिका.

ददौ तस्य ततः प्रीतः स्वनामाङ्कोपशोभितम् ।
अङ्गुलीयमभिज्ञानं राजपुत्र्याः परंतपः ॥ १२ ॥

सर्गः ४४,

THE RING

Sugrîva yielded to Râma and sent forth heralds to call together all the monkeys that were his servants. In a few days a mighty horde of monkeys had mustered at Prasravaṇa. These he divided into four squadrons for sending them out in all directions to search for the lost Sîtâ. As Sugrîva had seen Râvaṇa carrying her off southwards he decided to despatch his best and most powerful warriors in that direction. Mâruti, Angada, Jâmbavâna and other valiant fighters were selected for this perilous mission. As they were about to go forth upon their quest Sugrîva turned to Râma and said, " This Mâruti is the mightiest of all my hosts. He will succeed if any one does." So Râma gave Mâruti his ring and describing to him the beautiful features of his lost wife so minutely that there could be no mistaking her, sped him on his errand.



हनुमज्जन्म.

अभ्युत्थितं ततः सूर्यं बालो दृष्ट्वा महावने ।

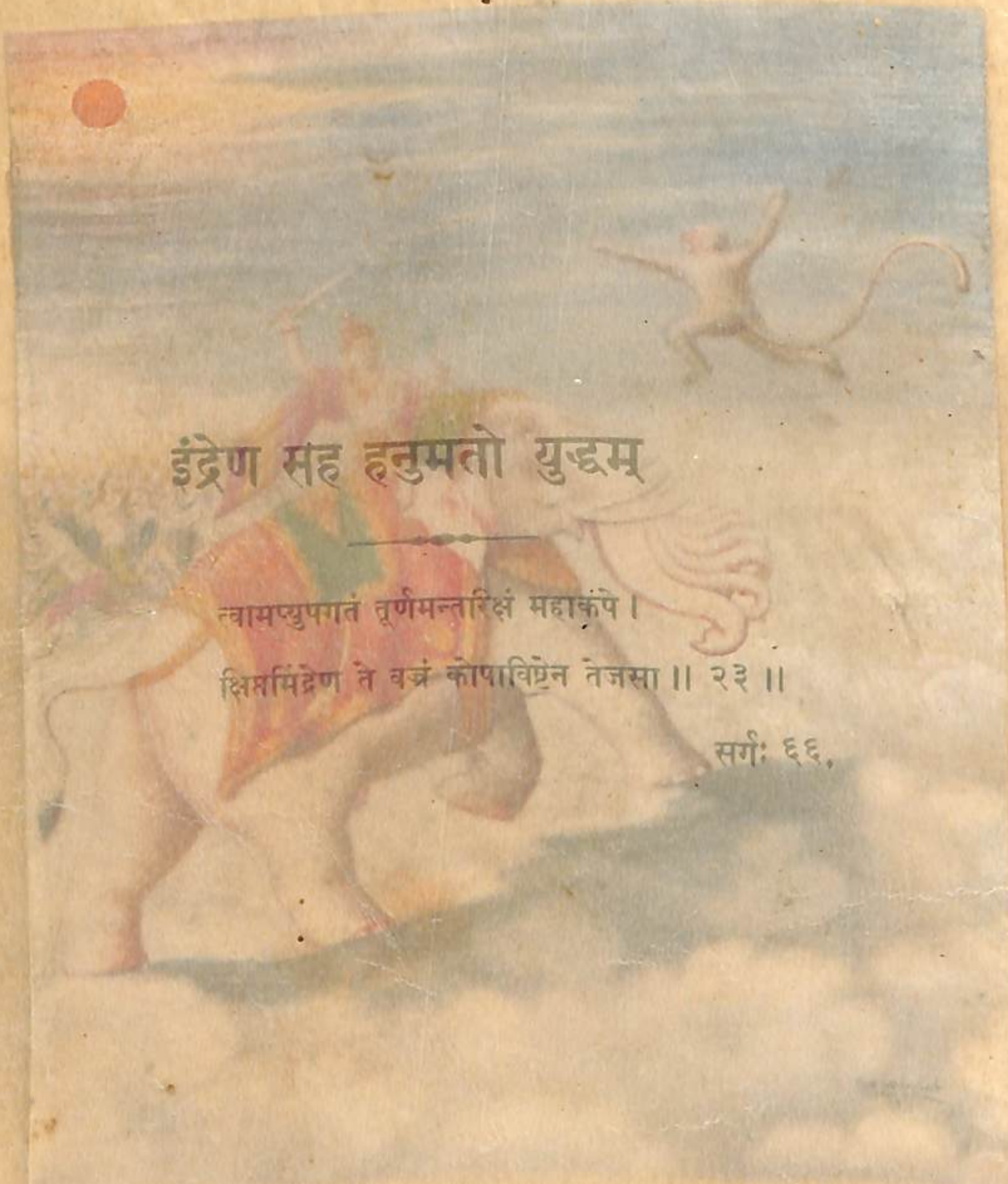
फलं चेति जिघृक्षुस्त्वमुत्पत्याभ्युद्गतो दिवम् ॥ २१ ॥

सर्गः ६६.

THE BIRTH OF MÂRUTI

Mâruti was born of Anjanâ at the time of sunrise on the full moon day in Chaitra, the first month of the lunar year. When he was born, his mother Anjanâ went in search of wild fruit to nourish herself.

In the meanwhile the sun rose in his glory, and Mâruti, thinking it to be a scarlet fruit, leapt in the air towards it. He reached the disc of the sun and caught hold of it, but his hands were burnt and he threw it down. Again he seized it and again he threw it down. In this way the sun was shaken in his course through the heavens.



इंद्रेण सह हनुमतो युद्धम्

त्वामप्युपगतं तूर्णमन्तरिक्षं महाकपे ।
क्षिप्तमिंद्रेण ते वज्रं कोपाविष्टेन तेजसा ॥ २३ ॥

सर्गः ६६.

THE FIGHT BETWEEN INDRA AND MÂRUTI

When Indra the king of the Gods came to hear of this, he advanced with all his army to the spot. Mâruti defeated all the hosts of the Gods, who began to run away in disorder. At last Indra mounted on his elephant Airâvata charged him and smote him with his thunderbolt. It struck Mâruti on the chin, but the mighty bolt which cleaves mountains asunder made only a little wound and left a scar on the chin of the Monkey God. And so Mâruti was called Hanumân (" The God with the *scarred chin* ") ever afterwards.



संपातिः

इतो द्वीपे समुद्रस्य संपूर्णे शतयोजने ।

तस्मिल्लंकापुरी रम्या निर्मिता विश्वकर्मणा ॥ २० ॥

तस्यां वसति वैदेही दीना कौशेयवासिनी ॥ २२ ॥

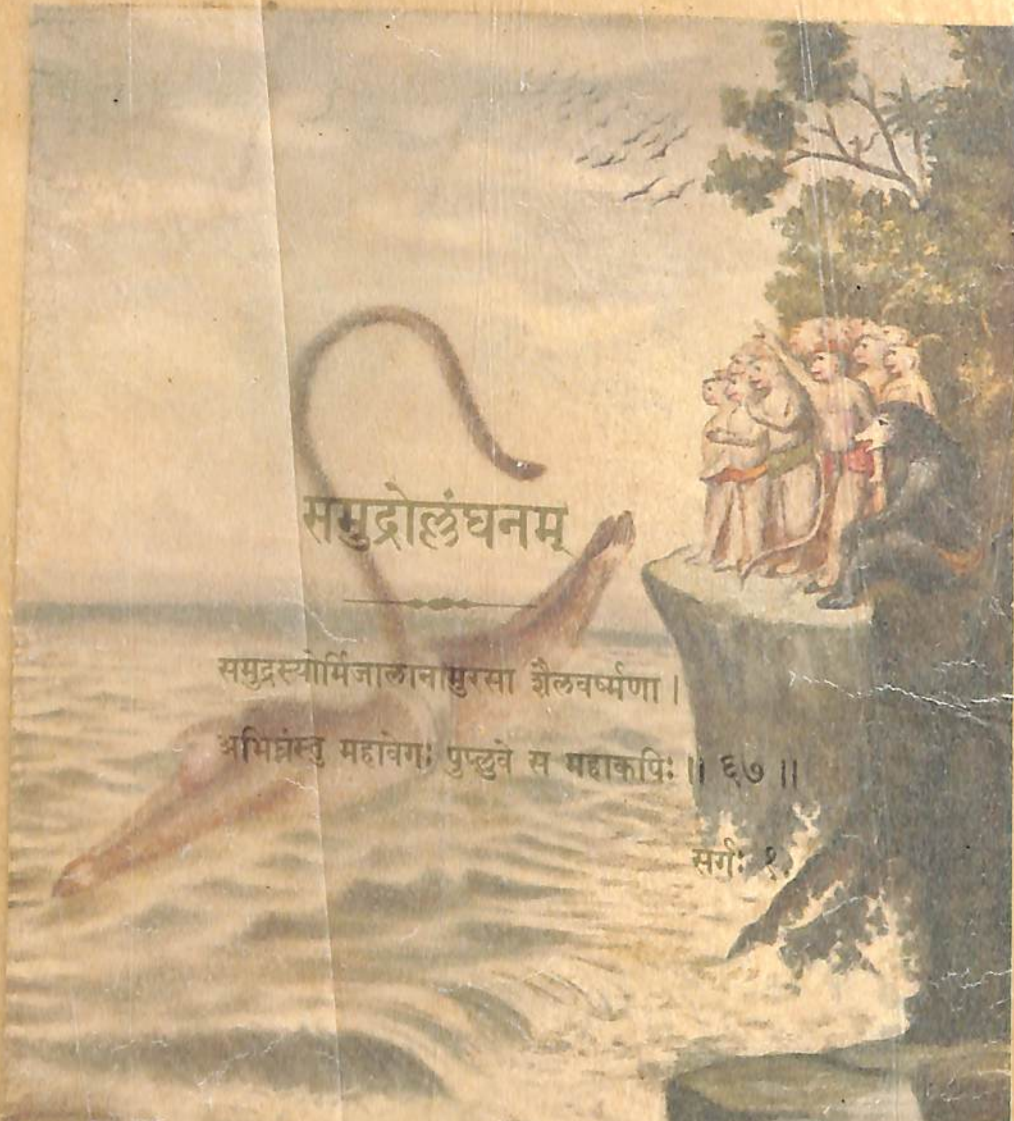
सर्गः ५८.

SAMPÂTI

Hanumân, Jâmbavâna the bear, Angada and others, after encountering many difficulties, reached the banks of the southern ocean. They were filled with sorrow at the thought that Sîtâ was nowhere to be found. Then Sampâti the brother of Jatâyu, who lived there, came and told them that Sîtâ had been carried away by Râvaṇa to Lankâ and was being kept prisoner in the Ashoka Garden. All the monkeys were delighted at this news. At last it was unanimously settled that Hanumân should cross the ocean, search for Sîtâ in Lankâ and then return. Accordingly Hanumân climbed the Mahendra Mountain and prepared to cross the ocean.

SUNDARA-KÂNDA V

CONTENTS



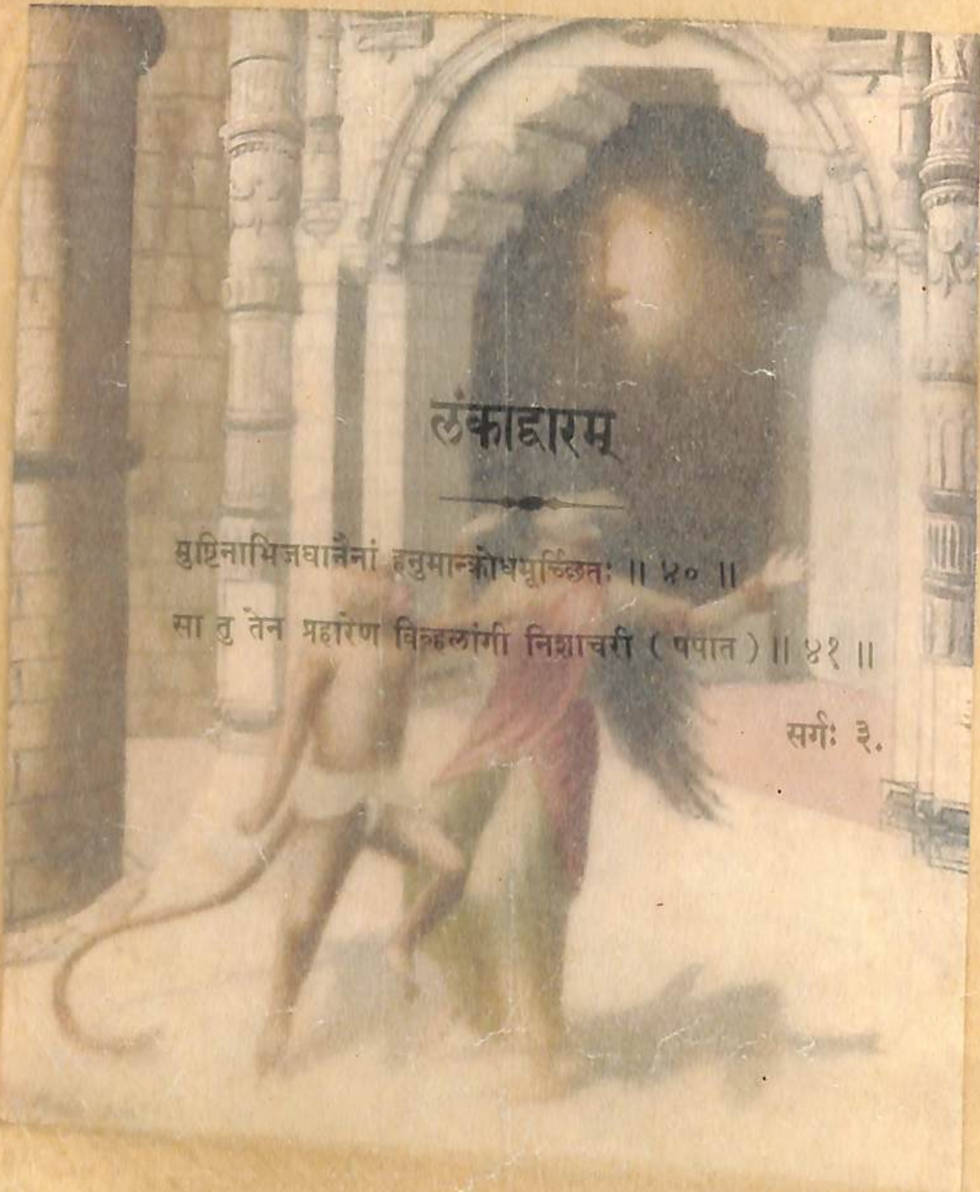
समुद्रोल्लंघनम्

समुद्रस्योर्मिजालानामुरसा शैलवर्ष्मणा ।
अभिघ्नंस्तु महावेगः पुप्लुवे स महाकपिः ॥ ६७ ॥

सर्गः १.

CROSSING THE OCEAN

Having prayed to all the gods, Hanumân leapt with all his might from the top of the hill Mahendra. The monkeys on the shore raised a mighty shout of joy which doubly encouraged him. On the way he was troubled by a seafowl named Sinhikâ but he killed her and went ahead, and soon, at sunset, reached the island of Lankâ.



लंकाद्वारम्

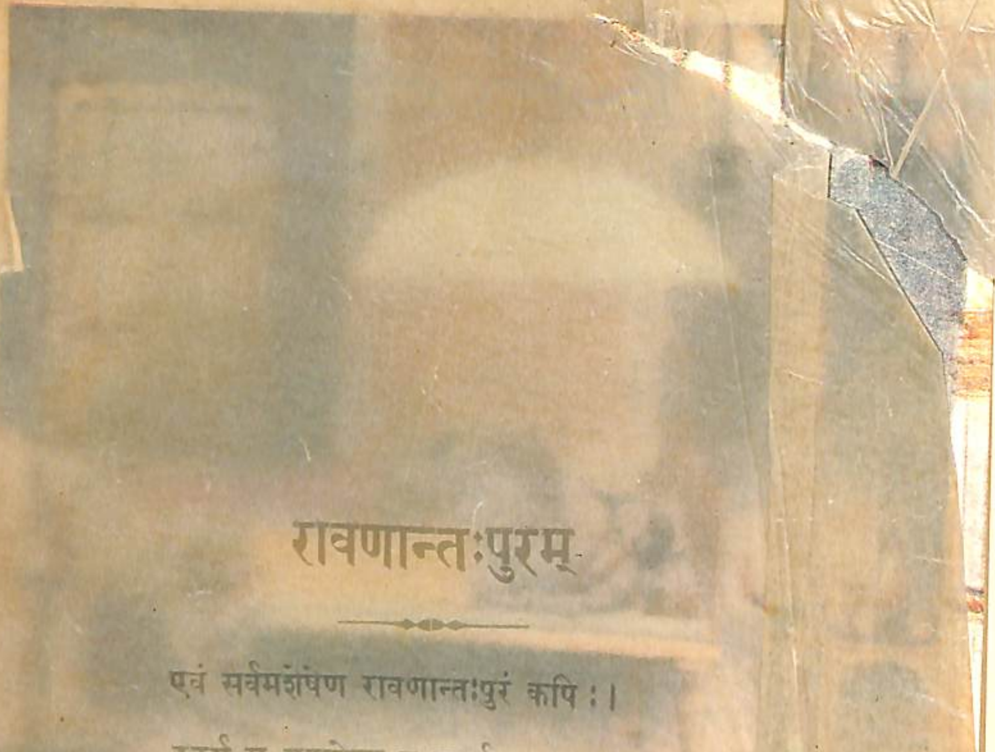
मुष्टिनाभिजघानैनां हनुमान्क्रोधमूर्च्छितः ॥ ४० ॥

सा तु तेन प्रहारेण विह्वलांगी निशाचरी (पपात) ॥ ४१ ॥

सर्गः ३.

THE GATE OF LANKÂ

To enter Lankâ unnoticed Hanumân assumed a very small form. In the silence of the evening he approached the gate of Lankâ, when he was stopped by a female demon named Lankâ guarding the portal. Mâruti smote her with his left hand and not with his right, as she was a woman, which made her vomit blood and lie senseless on the ground. Mâruti then entered Lankâ unobstructed.



रावणान्तःपुरम्

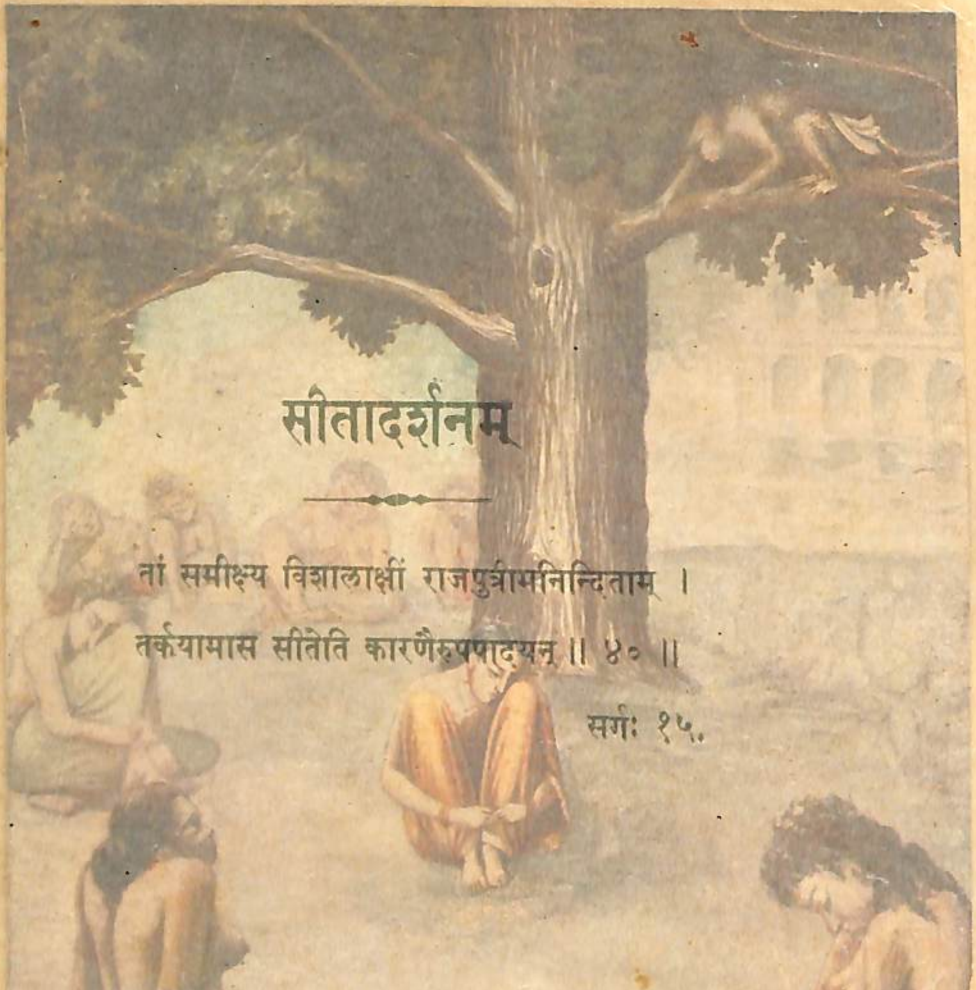
एवं सर्वमशेषेण रावणान्तःपुरं कपिः ।

ददर्श स महातेजा न ददर्श च जानकीम् ॥ ३६

सर्गः

THE HAREM OF RÂVAṆA

Mâruti, after searching in vain in many mansions, entered the palace of Râvaṇa, and looked about for Sîtâ in his harem, where he was sleeping on a bedstead with Mandodarî, his wife, beside him. Many other women lay carelessly about, quite drunk, and embracing the musical instruments upon which they had played during the first part of the night. Mâruti first mistook Mandodarî for Sîtâ, but soon found out his mistake when he remembered the description given by Râma.



सीतादर्शनम्
तां समीक्ष्य विशालाक्षीं राजपुत्रीमनिन्दिताम् ।
तर्कयामास सीतेति कारणैरुपपादयन् ॥ ४० ॥
सर्गः १५.

HOW SÎTÂ WAS DISCOVERED

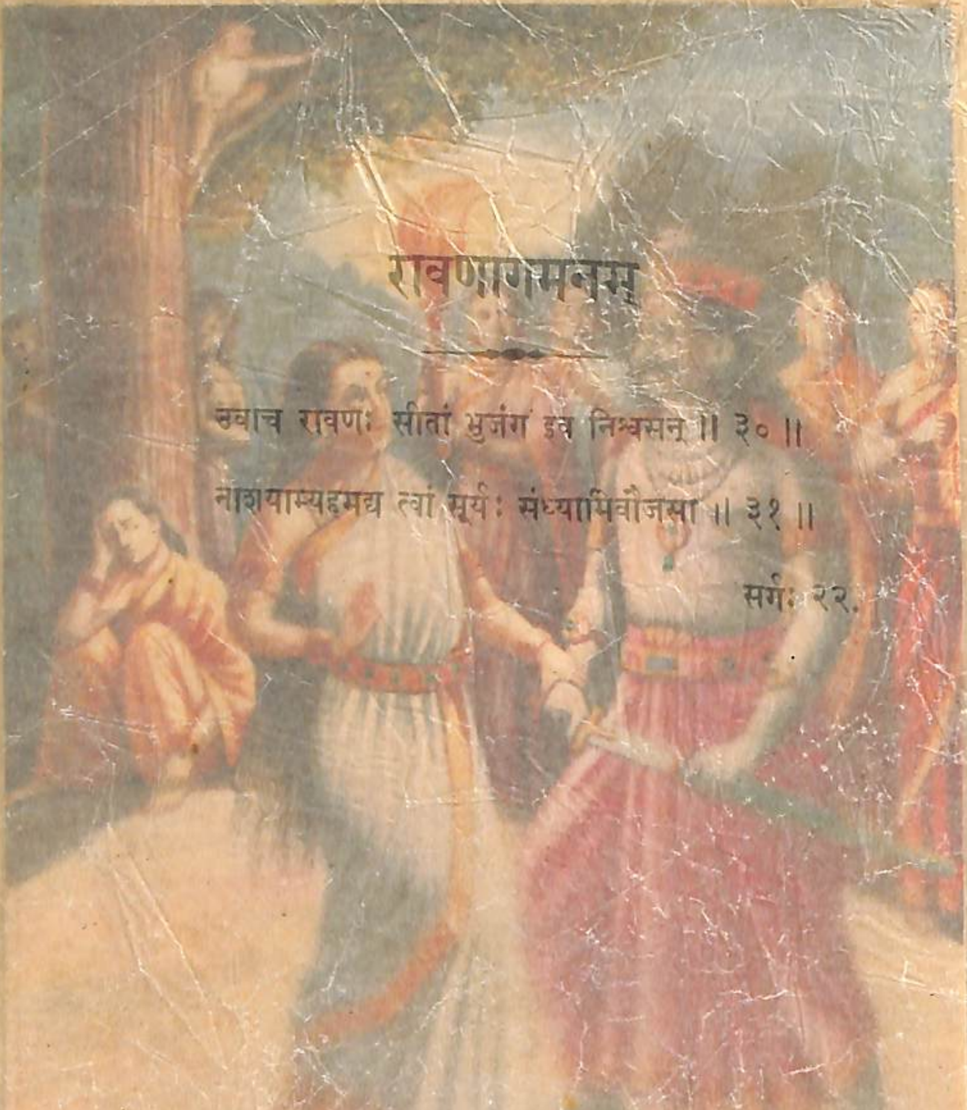
Mâruti was extremely sorry that Sîtâ could not be found anywhere in the palace. He even thought that all his efforts in crossing the sea had been in vain. At last, utterly dejected, he entered the Ashoka Garden hard by, and while roaming about caught sight of Sîtâ, pale and pensive, sitting under the big Shisva tree. All the time she kept calling upon the name of Râma. Mâruti at once recognized her. She was surrounded by fearful and horrid female demons. Mâruti was overjoyed to have found Sîtâ at last.

रावणागमनम्

उवाच रावणः सीतां भुजंग इव निश्वसन् ॥ ३० ॥

नाशयाम्यहमद्य त्वां सूर्यः संध्यामिवौजसा ॥ ३१ ॥

सर्गः २२.



THE ARRIVAL OF RÂVAṆA

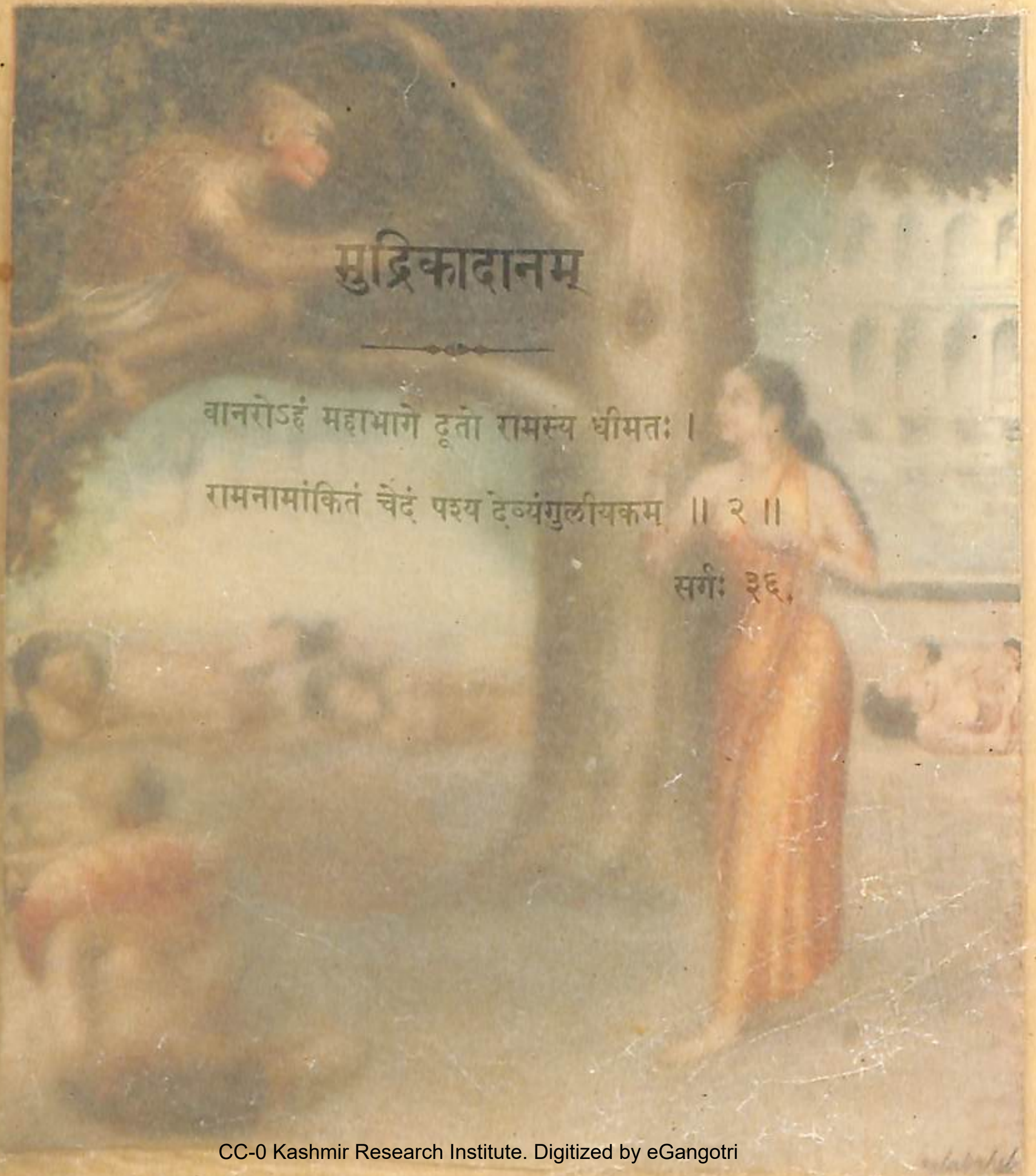
At dawn a noise came from the harem, at which Mâruti hid himself in the thick branches of the Shisva tree. Just then Râvaṇa arrived there with Mandodarî and other women. Some were holding torches, and some chauries, while others carried wine jars. Râvaṇa said to Sîtâ, " Forget all about Râma. Submit to me, for I find nothing pleasant in the world but you. Râma being a man cannot have access here, and even though he comes he can do no harm to me." At these words of Râvaṇa, Sîtâ answered, " Boast not, you villain, of your valour and your strength. Why could you not face Râma ? Why did you steal me away like a coward when Râma and Lakshmaṇa were absent ? Râma will build a bridge over the sea, or will dry it up with his arrows and kill you and all your sons." Râvaṇa was enraged at this defiant language, and drawing his sword rushed at her to kill her. But Mandodarî stopped him and begged him to pardon the poor pale woman. Râvaṇa went away to his harem crying angrily, " if Sîtâ does not submit to me in two months more, dress her for my breakfast."

मुद्रिकादानम्

वानरोऽहं महाभागे दूतो रामस्य धीमतः ।

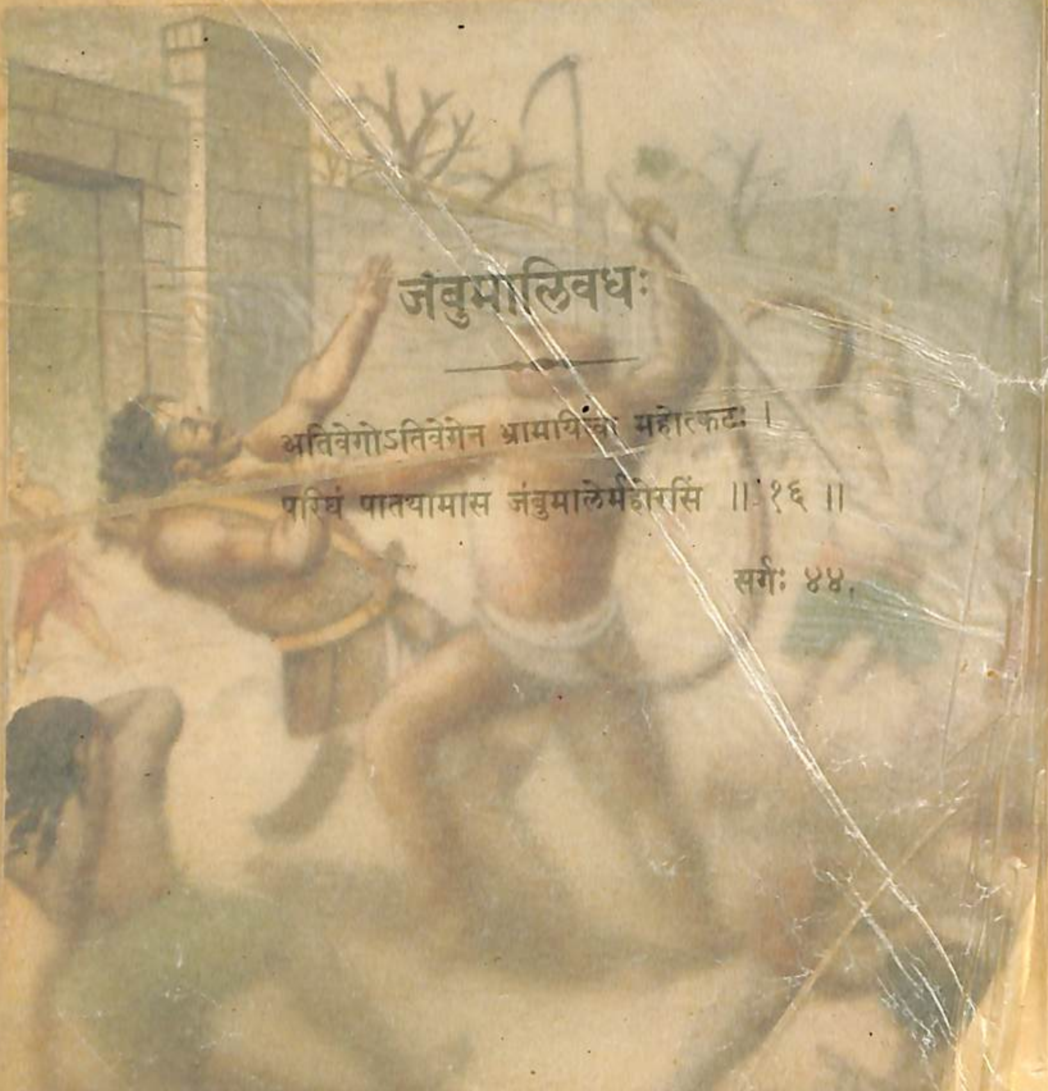
रामनामांकितं चेदं पश्य देव्यंगुलीयकम् ॥ २ ॥

सर्गः ३६.



PRESENTING THE TOKEN

When Râvaṇa had left the place, the female demons watching Sîtâ tried to induce and frighten her in many ways, but afterwards being tired went to sleep. Sîtâ thought that escape from her misery was impossible. When all was quiet, Mâruti called softly to her from the tree, at which Sîtâ was terrified, for she thought him to be Râvaṇa in the form of a monkey. But Mâruti, telling Sîtâ his name, said, "I am a servant of Râma and the messenger of Sugrîva, and am sent to find you out." Saying this, he gave her Râma's ring. Sîtâ was filled with joy to receive the ring from him, and asked him to relate to Râma all her misery and to tell him to release her within two months. He then asked her to hand over to him a token to be presented to Râma. She gave him a jewel from her necklace and said that Râma would recognize it.



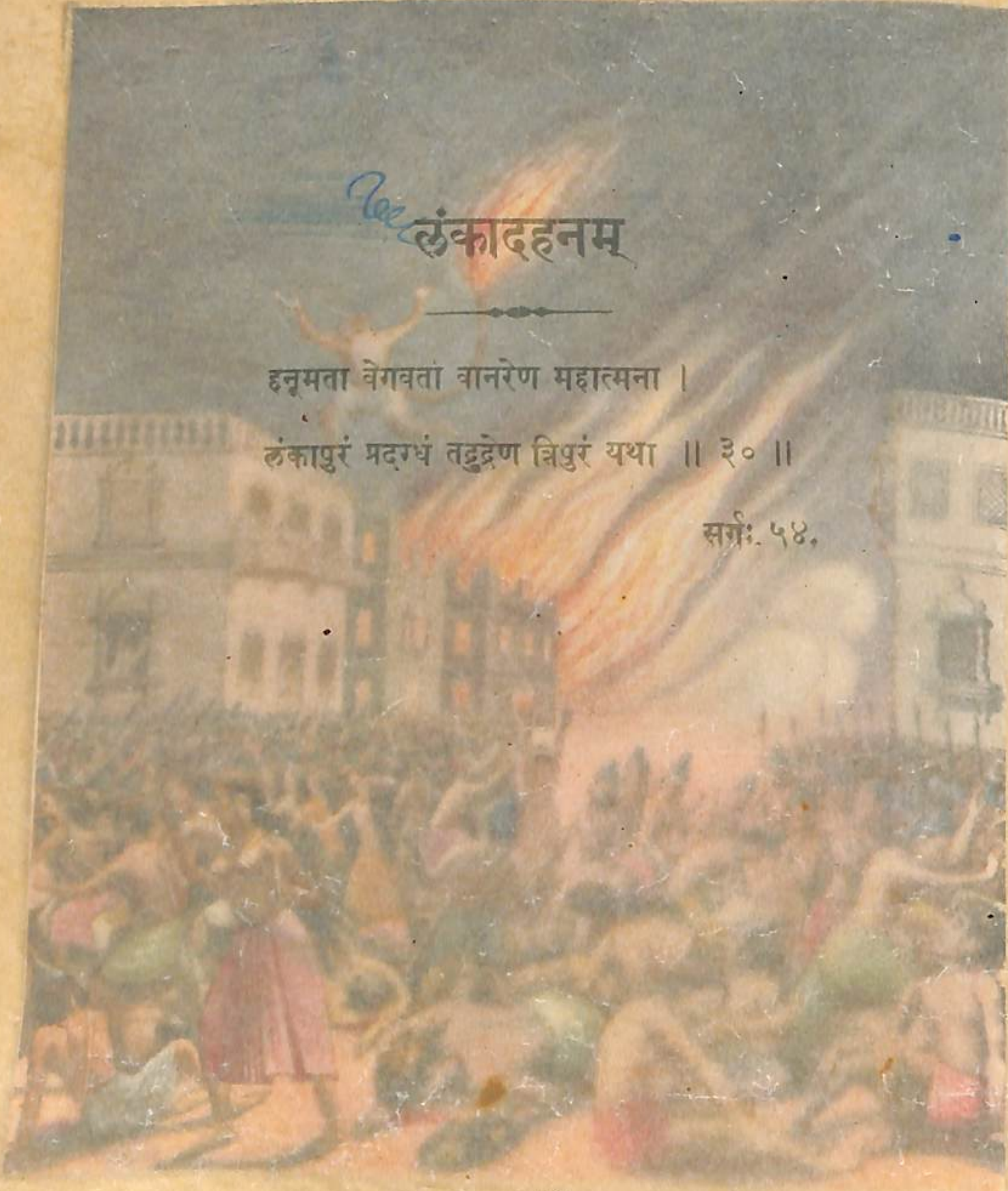
जंबुमालिवधः

अतिवेगोऽतिवेगेन भ्रामयित्वा महोत्कटः ।
परिघं पातयामास जंबुमालेर्महोरसि ॥ १६ ॥

सर्गः ४४.

THE DEATH OF JAMBUMÂLI

At daybreak Mâruti destroyed all the trees in that garden, except the one under which Sîtâ was sitting. He killed with an iron rod all the forest guards who tried to stop him. Some of the female demons keeping watch over Sîtâ, warned Râvaṇa, who sent Jambumâli with an army. Mâruti slew him with one stroke of the iron rod and killed his army too. Hearing this, Râvaṇa sent his son Aksha, but he too suffered the same fate. At last, Indrajit skilfully caught Mâruti in a snare and took him to Râvaṇa.



लंकादहनम्

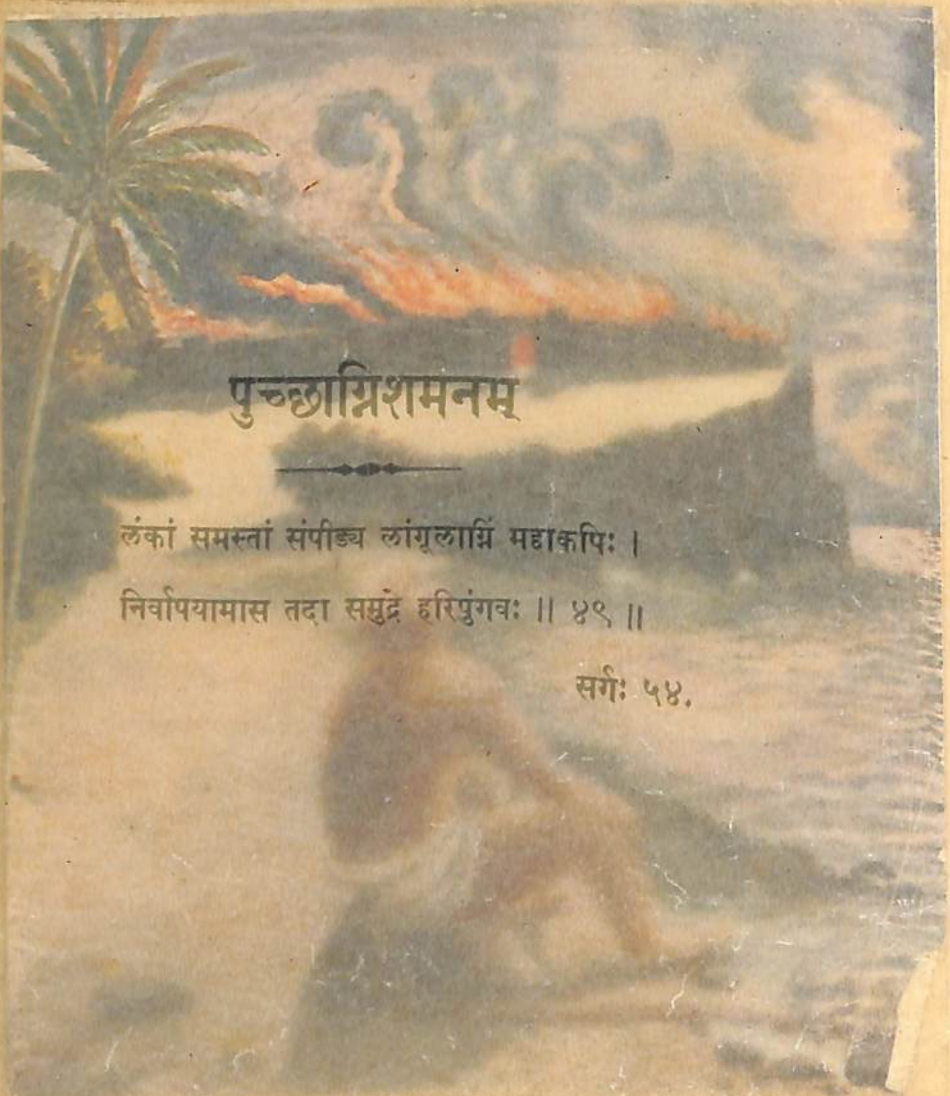
हनूमता वेगवता वानरेण महात्मना ।

लंकापुरं प्रदग्धं तद्रुद्रेण त्रिपुरं यथा ॥ ३० ॥

सर्गः ५४.

THE BURNING OF LANKÂ

Râvaṇa in anger ordered his men to wrap Mâruti's tail in rags soaked in oil, and to ignite it. Mâruti with his tail on fire was taken in triumph round the capital with drums beating along with him. At last Mâruti assumed a small form and somehow eluded his captors. He caught hold of an iron rod which was lying there and killed all the drummers and guards. Then with his ignited tail he flew from one house-top to another and set all Lankâ on fire. Women and children ran through the streets helter-skelter and within a short time the whole city was ablaze.



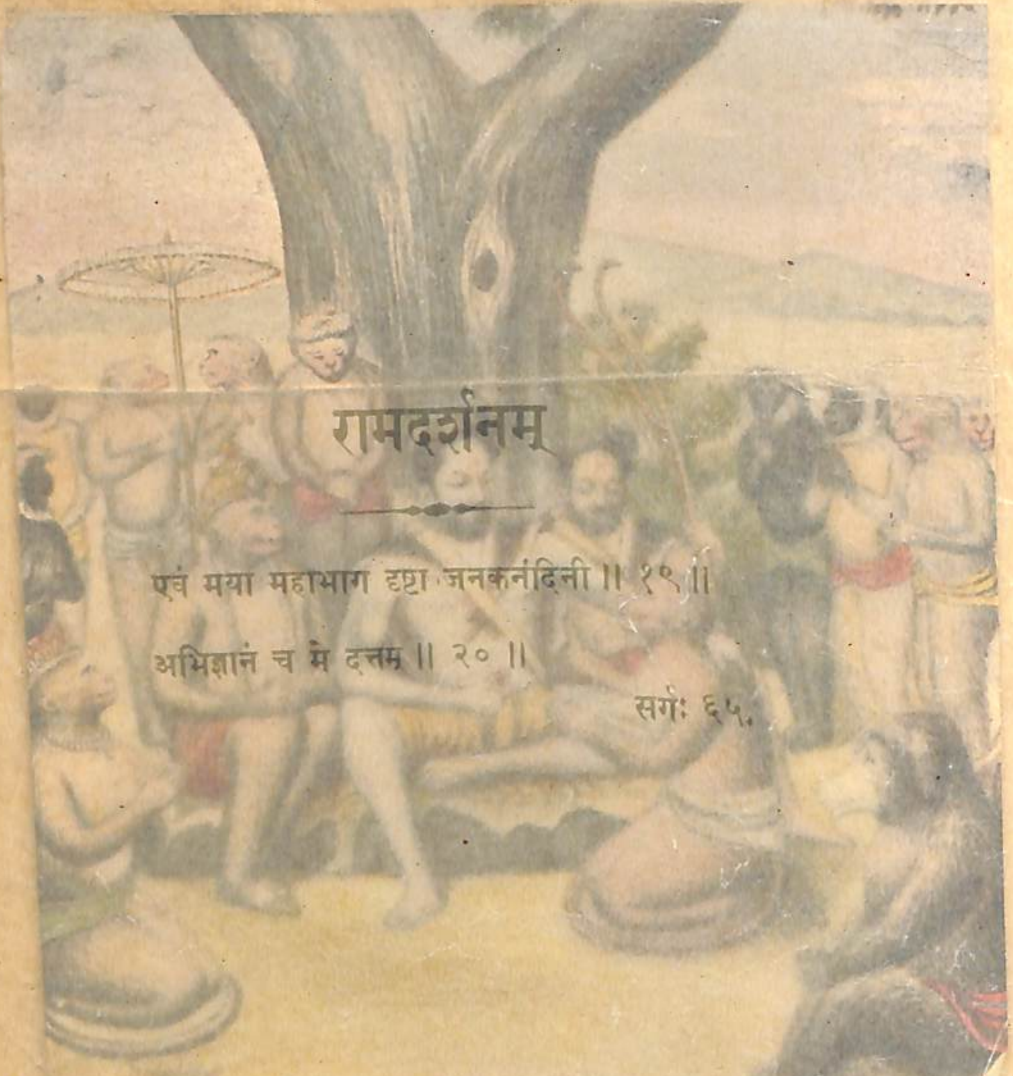
पुच्छाग्निशमनम्

लंकां समस्तां संपीड्य लांगूलाग्निं महाकपिः ।
निर्वापयामास तदा समुद्रे हरिपुंगवः ॥ ४९ ॥

सर्गः ५४.

HOW MÂRUTI EXTINGUISHED HIS BURNING TAIL

Then going to the ocean, Mâruti dipped his burning tail into the cool water. He was right glad to see Lankâ ablaze. But it suddenly occurred to him that Sîtâ too might have been burnt in the fire that destroyed the Ashoka forest. So he rushed off to see, but was glad to find her safe. He said to her, " Râma will soon come and kill Râvaṇa and release you." She then with tears in her eyes let Mâruti go.



रामदर्शनम्

एवं मया महाभाग दृष्टा जनकनंदिनी ॥ १९ ॥

अभिज्ञानं च मे दत्तम् ॥ २० ॥

सर्गः ६५.

MÂRUTI RETURNS TO RÂMA

Mâruti leapt across the sea and came back to where the other monkeys were anxiously waiting for him. He related to them what had happened and they all returned in triumph to the Rishyamûka Hill to see Râma. Mâruti told Râma what he had done and placed the jewel given by Sîtâ before him. Râma recognized it at once and caressed Mâruti. Then Sugrîva made ready his vast army of innumerable monkeys and started with Râma and Lakshmaṇa for the southern sea.

YUDDHA–KÂNDA VI.

CONTENTS



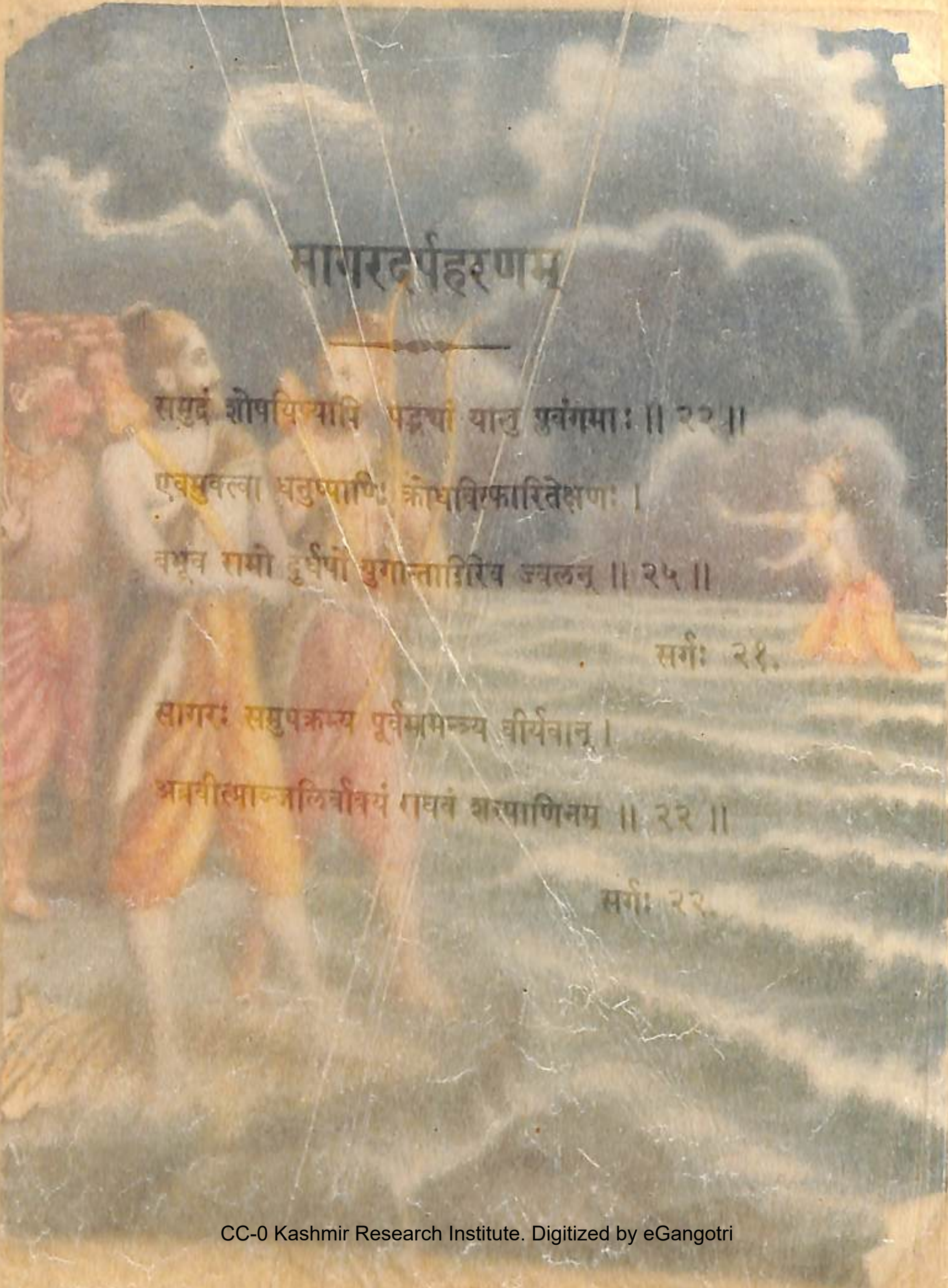
विभीषणागमनम्

रावणस्यानुजो भ्राता विभीषण इति श्रुतः।
चतुर्भिः सहरक्षोभिर्भवन्तं शरणं गतः॥ ३८॥

सर्ग १७

HOW BIBHÎSHAṆA WENT OVER TO RÂMA'S SIDE

After Mâruti's departure, Bibhîshaṇa, Râvaṇa's brother advised the council to send Sîtâ back to her husband. But no one could take this sage advice. Râvaṇa in a rage drove Bibhîshaṇa out of the Council Hall, and nearly slew him. So Bibhîshaṇa and four of his ministers fled to Râma's camp and asked him to take them on to his side. Sugrîva tried to dissuade Râma from trusting the brother of Râvaṇa, and at the sound of the hated name, it was all Râma could do to keep the monkeys from tearing Bibhîshaṇa to pieces. But eventually Râma pacified them, and when he had heard all Bibhîshaṇa's story, he promised to protect him and to place him on the throne of Lankâ in Râvaṇa's stead.



सागरदर्पहरणम्

समुद्रं शोषयिष्यामि पद्भ्यां यान्तु प्लवंगमाः ॥ २[illegible] ॥

एवमुक्त्वा धनुष्पाणिः क्रोधविस्फारितेक्षणः ।

बभूव रामो दुर्धर्षो युगान्ताग्निरिव ज्वलन् ॥ २५ ॥

सर्गः २१.

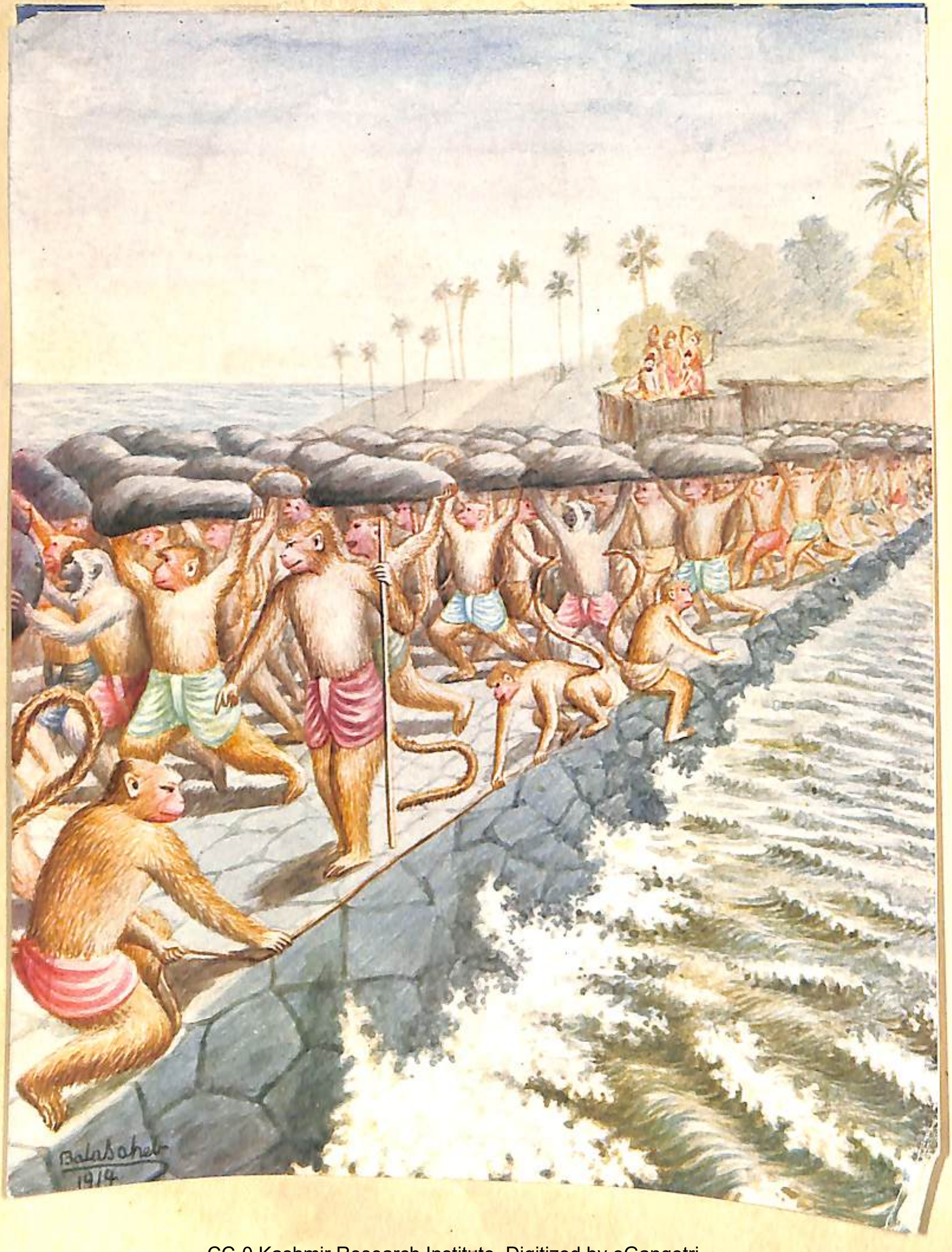
सागरः समुपक्रम्य पूर्वमामन्त्र्य वीर्यवान् ।

अब्रवीत्प्राञ्जलिर्वाक्यं राघवं शरपाणिनम् ॥ २२ ॥

सर्गः २२.

HOW THE OCEAN WAS OVERCOME

Râma was utterly at a loss to know how to cross the sea with all his hosts. For three days he offered prayers to the God of the Sea, but all in vain. The Sea God was implacable. At last, losing patience, Râma seized his mighty bow to smite the waters. All nature quaked with terror and thick clouds overspread the sky. Lakshmaṇa stayed his brother's hand as he was about to shoot, and lo! the Sea-God himself arose from the depths and cried aloud, saying, "Forgive me, oh mighty Râma, bid Nala, the son of the Architect of the Gods, build a bridge across me, and I will uphold it upon my back." So saying, he bowed low before Râma and disappeared beneath the waves.


Balasaheb
1914

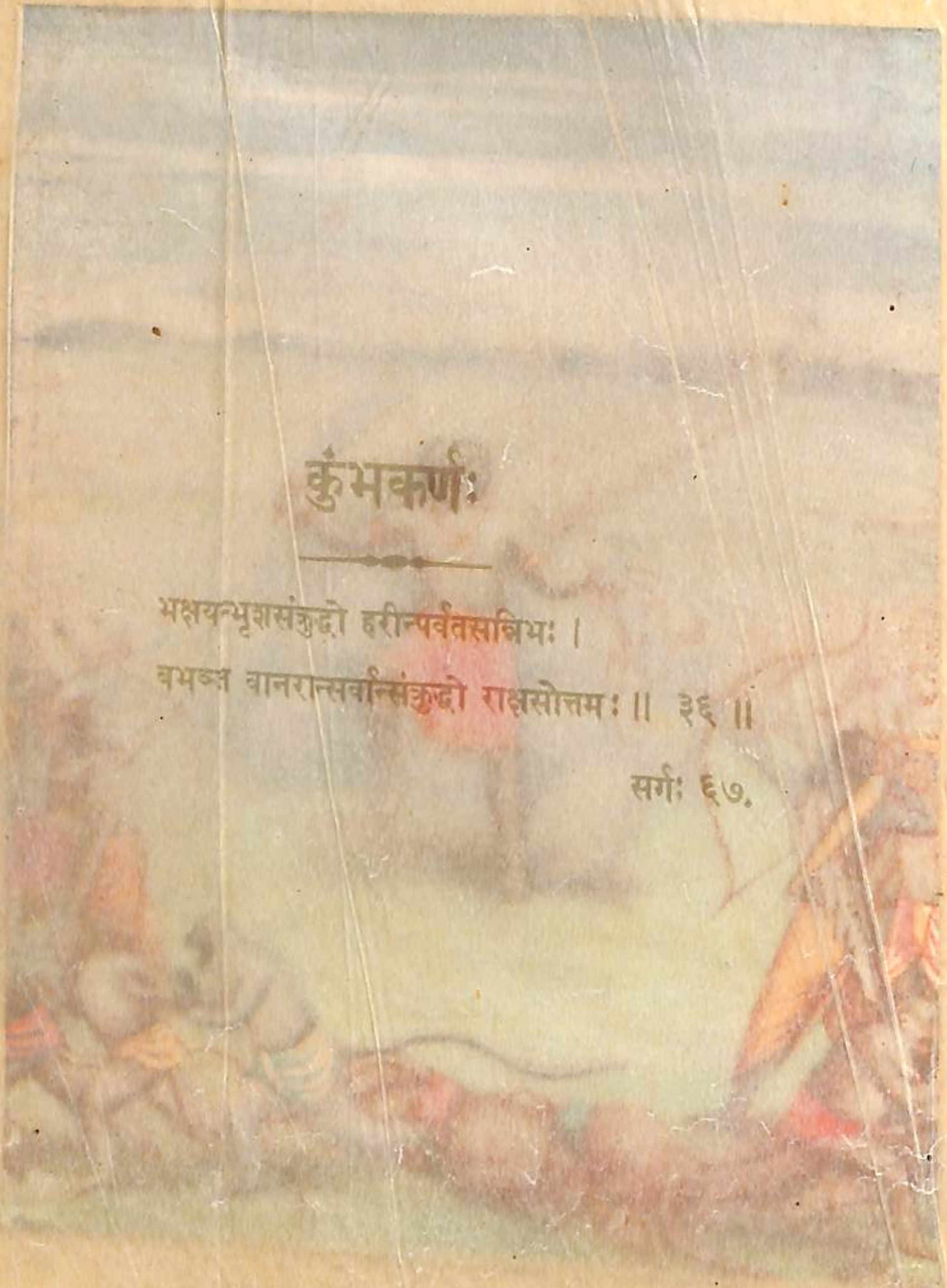
THE BUILDING OF THE BRIDGE

Then Râma bade Nala, the skilful Architect, build a mighty bridge across the straits. Obeying his orders, thousands of monkeys brought huge rocks and piled them into the water. Others plied the plumbline and measuring rod. With the help of the monkey hosts, the straits were quickly bridged, and the army crossed in safety. They pitched their camp on the hill called Suvelâchala.


रावणसुग्रीवयोर्युद्धम्
सर्गः ४०

THE FIGHT BETWEEN RÂVAṆA AND SUGRÎVA

Râvaṇa never dreamt Râma would come over so soon after the dismissal of Bibhîshaṇa, and was astonished to see that he was already encamped in Lankâ. Climbing the wall of the rampart he began to observe the number of the foe. Râma too was attentive to Râvaṇa's movements. When Sugrîva recognized Râvaṇa standing on the rampart clad in his royal insignia, he jumped over to him and knocked off his crown at a blow. Soon they began to wrestle, and at first Sugrîva got the better of his opponent. But at length Râvaṇa exerted his magic powers and Sugrîva was forced to relinquish his hold. Both the combatants returned to their respective camps.



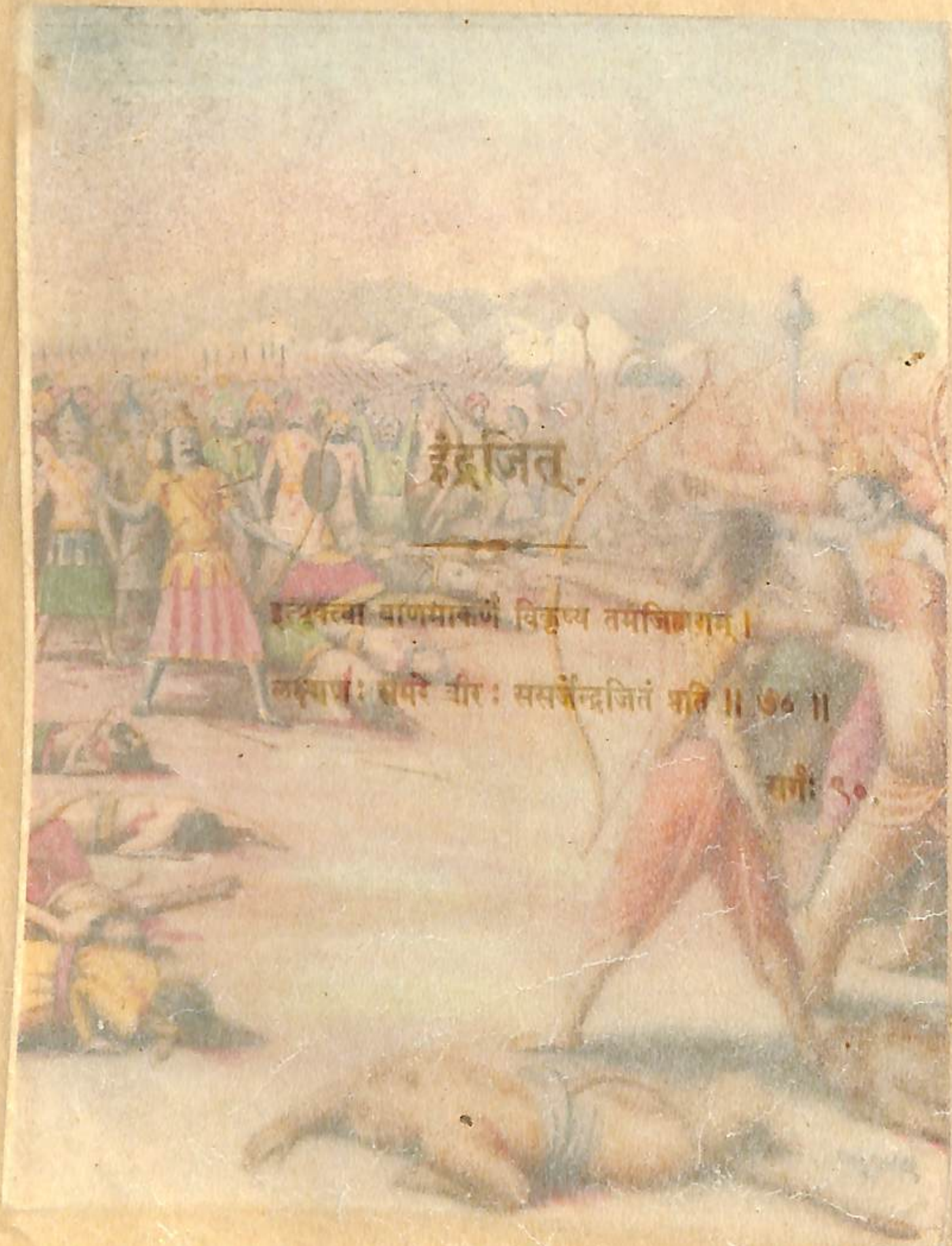
कुंभकर्णः

भक्षयन्भृशसंक्रुद्धो हरीन्पर्वतसन्निभः ।
बभञ्ज वानरान्सर्वान्संक्रुद्धो राक्षसोत्तमः ॥ ३६ ॥

सर्गः ६७.

THE DEATH OF KUMBHAKARṆA

Then the monkeys sallied forth to attack Lankâ. Again and again Râvaṇa sent out his generals against them but one and all returned beaten. At last Râvaṇa in despair awakened his brother Kumbhakarṇa and explained his plight to him. At first Kumbhakarṇa blamed Râvaṇa for stealing Râma's wife, but at last consented to go to his assistance. Kumbhakarṇa was a huge monster, and at his onslaught the monkeys fled in terror. But Râma and Lakshmaṇa shot him dead with their arrows.



इंद्रजित.

इत्युक्त्वा बाणमाकर्णं विकृष्य तमजिह्मगम् ।
लक्ष्मणः समरे वीरः ससर्जेन्द्रजितं प्रति ॥ ७० ॥

सर्गः ९०

INDRAJIT THE SON OF RÂVAṆA

At the news of the death of Kumbhakarṇa, Râvaṇa wept bitterly. But his son Indrajit appeased him by assuring him that he would not return unless he had killed Râma and Lakshmaṇa. Bibhîshaṇa advised that Lakshmaṇa should be sent against Indrajit. In a fight which ensued between Indrajit and Lakshmaṇa the latter killed the charioteer and the horses of the former, and Indrajit had to fight on foot. When Bibhîshaṇa marked that Indrajit was greatly exhausted, he warned Lakshmaṇa that it was high time to kill him, at which Lakshmaṇa took an invincible arrow given to him by Râma, and discharging it, cut Indrajit's head clean off.



रावणप्रेरितशक्त्या लक्ष्मणस्य मूर्छना।

सशल्यः स समाघ्राय लक्ष्मणः परवीरहा ।
विशल्यो विरुजः शीघ्रमुदतिष्ठन्महीतलात् ॥ ४४ ॥

सर्गः १०१

HOW LAKSHMAṆA WAS STRUCK DOWN BY A MISSILE

Râvaṇa, chafing at the death of Indrajit, at last went out himself with formidable hosts against the enemy. He discharged a missile at Lakshmaṇa in vengeance, which pierced him through the heart and entered the ground. Lakshmaṇa fainted, to the utter dismay of the monkeys and to the horror of Râma. Râma, however, checking his grief, fought bravely with Râvaṇa and made him flee from the battlefield. Susheṇa, a proficient monkey physician, felt Lakshmaṇa's pulse and said, "I can help Lakshmaṇa, but the remedy must come before daybreak. Some one must fetch the three herbs, Sanjîvanî, Vishalyakaranî and Sandhânî from the mountain Dronâgiri." The mountain being far away, none dared to go. Jâmbavâna, however, said that this could be achieved by Mâruti. Mâruti started at the bidding of Râma, but a doubt was raised in his mind as to what to do, since he did not know which particular herbs to bring. He then resolved to tear the mountain itself up by its roots and bring it to Lankâ. Râma took the dazzling lustre of the potent herbs for the morning light of the sun and was nearly out of his mind. But Susheṇa encouraged him by saying "It is the mountain Dronâgiri brought by Mâruti and not the rising sun." Susheṇa then took from the mountain the required herbs and poured the juice thereof into the mouth of Lakshmaṇa. Lakshmaṇa at once got up, to the extreme delight of the whole army.



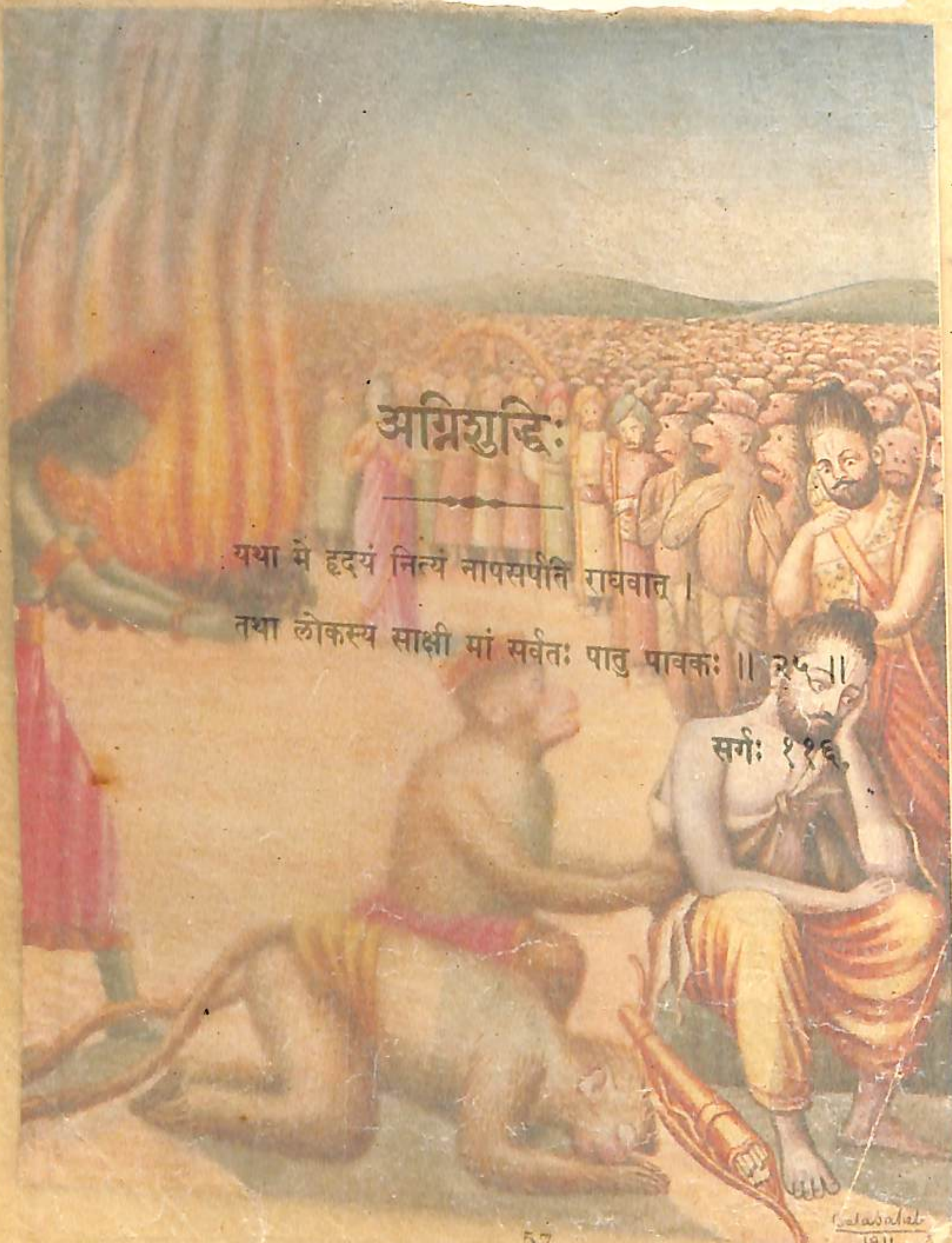
रावणवधः

स रावणाय संक्रुद्धो भृशमायम्य कार्मुकम् ।
चिक्षेप परमायत्तः शरं मर्मविदारणम् ॥ १६ ॥

सर्गः १०८

THE DEATH OF RÂVAṆA

Râvaṇa was sore grieved at the tidings of Lakshmaṇa's recovery. Collecting all his force, he again sallied forth to the fight, determined this time at least to do or to die. Almost impossible it is to find words with which to describe the last battle between Râma and Râvaṇa. Râvaṇa was brave enough, but he was no match for his heroic adversary. At length Râma drew from his quiver the magic arrow which Agastya had given him, and shot his opponent dead. And so Râvaṇa perished, and the day was won.



अग्निशुद्धिः

यथा मे हृदयं नित्यं नापसर्पति राघवात् ।
तथा लोकस्य साक्षी मां सर्वतः पातु पावकः ॥ २५ ॥

सर्गः ११६.

THE ORDEAL BY FIRE

Râma then installed Bibhîshaṇa on the throne of Lankâ at the hands of Lakshma.a and sent Mâruti to bring Sîtâ, for whose sake he had undergone all these perils. Sîtâ was brought in a palanquin and saluted Râma. Râma, however, exclaimed, "As you were stolen away by Râvaṇa, I undertook the heroic task of rescuing you. But you have stayed at another man's house for a time and hence I cannot take you back. You are at liberty therefore to go where you like." This speech of Râma was like a thunderbolt to poor Sîtâ. With tears in her eyes she cried, "You, who are so wise, speak like a man of no understanding. May the elements burn me unto ashes if evil thoughts have ever entered my chaste heart. I would far rather die, should you be bent upon putting me away." She then bade Lakshmaṇa to prepare a funeral pile. Lakshmaṇa, Sugrîva, Mâruti and Bibhîshaṇa tried to pacify Râma, but in vain. When the fire was ready, Sîtâ saluted Râma and the fire and then mounted the pile, when lo! the God of Fire Himself sprang out with Sîtâ and told Râma that Sîtâ was quite pure and that he must take her back. The God of Fire then vanished. Joy reigned everywhere.



पुष्पकविमानम्

तदेतद्दृश्यते दूराद्विमानं चंद्रसंनिभम् ॥ २९ ॥

विमानं पुष्पकं दिव्यं मनसा ब्रह्मनिर्मितम् ॥ ३० ॥

सर्गः १२७.

THE CELESTIAL CAR NAMED PUSHPAKA

Then Bibhîshaṇa invited Râma to return to Ayodhyâ in the Pushpaka Vimân, the air chariot of Kuber, which was in Râvaṇa's possession. Râma, Sîtâ, Lakshmaṇa, and Bibhîshaṇa with Mâruti, Sugrîva and the other monkeys took their seats in it and at the desire of Râma it flew towards Ayodhyâ. Mâruti was then sent ahead to give the tidings of their arrival. Bharata was extremely glad to hear the news. He took his father's wives, his brother Shatrughna, the sage Vasishtha and the whole of his royal army and went forth to receive Râma. As the chariot came in sight, all saluted Râma. The air chariot descended and all disembarked. Râma saluted his mother and the queens and Vasishtha, and embraced Bharata.

नगरप्रवेशः

प्रययौ रथमास्थाय रामो नगरमुत्तमम् ॥ २७ ॥

सर्गः १२८.

THE ENTRY OF RÂMA INTO AYODHYÂ

The next day, all took auspicious baths, donned rich dresses and valuable ornaments, and entered the city of Ayodhyâ in great pomp. Râma was seated in a chariot, and the reins of the horses were held by Bharata. Shatrughna carried the Royal Umbrella, and Bibhîshaṇa and Lakshmaṇa the Chawries. Many monkeys dressed in human attire rode on elephants, and auspicious drums were beaten. Thus Râma after an absence of fourteen long years in the woods entered the capital of his ancestors. The citizens rejoiced to see Râma entering his palace once more.



राज्याभिषेकः

अभिषेके तदर्हस्य तदा रामस्य धीमतः ।
भूमिः सस्यवतीचैव फलवन्तश्च पादपाः ॥ ७२ ॥

सर्गः १२८

THE CORONATION OF RÂMA

Bharata told Sugrîva to send four monkeys with four golden vessels to fetch the waters of the four oceans for the Coronation of Râma. In the morning, Râma and Sîtâ, after an auspicious bath, saluted the queens, the sage Vasishtha, and all the deities, and took their seats on the throne. Then the sages sprinkled Râma and Sîtâ with the holy waters of the four oceans and Vasishtha placed the Jewelled Crown on Râma's head. There were loud cheers of joy. Râma presented costly valuables to all the Monkey Chiefs and Demon-Chiefs. Sîtâ presented Mâruti with her pearl necklace and extolled his modesty and bravery. While Râma was ruling his subjects were extremely happy. The Golden Age of India had begun.